Theatrum Mundi,

The Theatre or rule of the vvorlde, vvherein may be seene the running race and *course of euery mans life, as touching* miserie and felicitie, wherin be contained wonderfull examples and learned deuises, to the ouerthrow of vice, and exalting of vertue. Whereunto is added a learned and pithie worke of the excellencie of mankynd. Written in the French and Latin tongues by Peter Boaystuan, Englished by Iohn Alday.

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ANNO. 1574.

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¶ In prayse of the Booke.

LO heere the braunches fresh and greene,
Lo heere deare Friende the race,
Lo heere, the path is to be seene
through which mankynde doth trace.
The finall scope, the totall ende,
the wandring steps, wherein
Humanum genus seemes to tende,
his pagent to begin.
Most like a Theatre, a game
or gameplace if ye will,
Which royally doth beare the name
approude by learned skill.
Through blisse, through ioy, through smiling (fate
commixt with care and woe,
Now plaste aloft in Princely state,
and strayght brought downe as lowe,
By hap, mishap, or hapelesse happes:
compared to a shade,
Or flower of the fielde, which clappes,
or heate doth cause to fade,
For as the youthfull Wightes assay
their partes on stage a while,
And lauish tongues from day to day
with time doth them beguile,
So that at last their pompe and pryde
their filed speach hath ende,
None otherwise away to slyde
our crooked timmes do bende.
The chiefest Lampe or glistring Starre
whereof described plaine,
Surmounting others all full farre,
heerein thou mayst attaine.
And thus with Tullies worke I fine,
placing this learned Booke
Condecorate with Muses nine
a Glasse wheron to looke.

To the right worshipful

Sir William Chester Knight, Alderman of the Citie of London, and Merchant of the Staple, Iohn Alday wisheth health, to the pleasure of God, with moste happie and prosperous successe in all your affaires.

AMong all the Learned and worthie writers of oure age, (worshipfull Sir) there is none to my iudgement more worthy of perpetuall prayse than those which haue moste lernedly philosophied on the misery of mã (those I say) which contemplating and beholding the calamities of these days with the corruptiõ of mãkind, haue not feared to set forth the liues & liuings of al estates (to this end) that in reading & hearing their miserable life and wicked conuersation, they be the soner moued to detest and abhor the same, and crie out with the Prophete Dauid saying, I haue sinned Lord, and therupon amend their wicked ways. Among the which the author hereof named Peter Boaystuau, hath moste worthily set forth this present work, not only in the French tong to the profit of his coũtrey, but first of all in the Latin tong to his perpetual and due

praise, and to the profite of al Christian cõtries and nations. Wherin he hath most learnedly set forth the corruption of all estates, so that those that reade this present booke, cã no otherwise do but be ashamed of their vniust dealings. Moreouer, least that man should dispaire of his saluatiõ in reading this pitiful Metamorphose or Tragedie (knowing themselues culpable) he hath most worthily set forth the dignitie and excellencie of man, shewing him how much more in excellencie he doth excell all other creatures whom God hath created and made. So that this is in summe (right worshipfull Sir) the effect of this rude translatiõ, the whiche I thought good to directe vnto youre worship, and so much the rather, bicause of your ripe iudgement and knoweledge in the Frenche tong, the which as it is well knowne to be vncomparable, so are the rest of your most godly vertues, wherewith nature hath endued you as a worthy and graue cõseller to this honorable Citie of London. Receiue therfore I beseech you this my rude translatiõ, & it accepting in good part, excuse my rash enterprise, esteeming it a zeale of my good will, the whiche moste worthily vnto your worship I haue directed.

Your daily Orator
Iohn Alday.

The Printer to the Reader.

HEere haſte thou (gentle Reder) ſet forth vnto thée a Booke intituled *Theatrumundi* that is to ſaye, a Theatre of the worlde. At what tyme the Romaines flouriſhed in their cheefeſt felicitie, then they erected amongſt themſelues many notable Antiquities, as one amongſt the reſt called by this name a Theatre, builded and erected as their hiſtoriographers witneſſe, by Adrian the Emperoure. As this Theatre was a worthy antiquitie, ſo ſerued it for diuers & ſundry purpoſes, but to thys end moſt chiefly: whē there was any notable thing to be done or heard amongſt the Romaines worthye of admiration, that was the place appointed for the ſéeing or hearing of the ſame, but indéede moſt chiefly for Tragedies, as we reade among the Grecians of diuers and ſundry moſt excellent Poets, as were Euri-

pides, Sophocles, and others: so amõgst the Romaines, as Vergill, Ouid, and Seneca, whiche Tragedies were played in thys Theatre, where a greate multitude of people might sit, hear and behold. If this Theatre were worthy of so great estimation, noted as principal of the Romaines antiquities: then hast thou gentle Reader farre greater cause of Admiration, and to receiue into thy custodie a greater and worthier Theatre than euer that was: for that was made but onely to the Romaines, builded by an heathē Emperor: but this Theatre is made by a faithfull Christian. In this Theatre thou maist sée & behold all the vniuersall world: thou maist first sée thy selfe what thou art, and what miseries al humaine creatures are subiect to: thou maist also sée the miserie of the Cleargie, of gouernors, and magistrates, of Judges, Lawyers, and Marchants, of fathers and mothers, from mãs first conception to his last departure out of this miserable and trãsitory world. Oh fickle and tickle state of mans life, what

thing

things euer glittered in such glorious triumph in this world, but time brought it to vtter destruction: for where is become that famous Troy with hir valiãt Troyans: where is become that flourishing Citie of Iuda their Hierusalẽ: & wher are become those mightie conquerours of the world, as Philip that Macedon king: and where is become that Alexander ỹ great, with Cæsar and Pompey: wher is become rich Crœsus, Sampson with his strength, or Absalon with his beautie: where are become those monstrous Tyrants of the worlde that persecuted the godly in the primitiue Church, as Nero, Diocleſiã, Domitian: where is Caligula, Alicubalus, with others: where are the Romaines with al their triumphes and antiquities: hath not tyme the mother of all thinges nerehand buried them in the dungeon of oblivion: what thing is so firmely made, so artificially wrought by man, but time hathe brought it to vtter ruine: whyche causeth this verse to be truly verified, *Sic transit gloria mundi*: for as man is the weakeſt,

keſt, and miſerableſt of all other creatures, ſo are the things that he hath builded or made moſt tranſitory, of no great certentie in them ſelfe. All things wauering and vnſtable: now high and in great magnificence, ſtraight waies lowe and in greate diſturbance. Nowe rich, forthwith poore: nowe pleaſaunt and in health and greate tranquillity, ſtraight waies in ſickneſſe, in trouble and great aduerſitie: now a man flouriſhing lyke a conqueror, ſtraightway a peece of Earth and a clot of vnſauery clay: and as the Prophet ſaythe, All fleſh is graſſe, and as that wiſe Salomon compareth mans lyfe vnto a floure of ẏ field which flouriſheth to day and to morrow is withered and gone: or as Saincte Ierome compareth mans life to a ſmoke that mounteth very high and ſodainely is vaniſhed: he alſo compareth mans life to a bubble whiche is vpon the water, ſo ſhort & tranſitorie are his dayes. Here alſo maiſt thou ſee, that for ſinne God hathe poured downe his wrath vpon many and ſundry poſte-

rities,

rities, with suche maruellous famines & outrageous plagues, with such horrible infections from time to time, as woulde cause a stony hart to be mollified. Here maist thou also see what drunkennesse hath caused, and of many countries that haue receiued great detriment by it. Also thou maist see how birdes hathe taughte men musicke, & how to cure themselues of many infirmities: they haue taught men how to builde, how to preserue and kéepe for time to come, as how to maintaine a good common wealth, how to expulse Vacabõds & idle persons. Here also shalte thou see notable examples against sundry vices vsed & frequẽted at this day.

The cause (gentle Reader) why we haue added vnto this title this word Rule was for that this word Theatre was not knowen but of the learned, trusting thou wilt take it in as good parte as we haue ment it. Thus we see how God hath raised in the latter end of thys worlde (diuers and sundrye wayes) hys worthye instrumentes to publish his knowledge:

for truly knowledge did neuer so abound as it doth now in these our dayes, (God graunte vs to be thankfull for it) neuer more worthier preaching, neuer better or plentifuller writing than is, and hathe bene of late time, and yet sinne did neuer more abounde than it dothe nowe: God graunt this sentence be not applyed vnto vs, that is, he that knoweth his masters will and dothe it not shall be beaten with many stripes. God graunte that these and such like worthy workes may take such deepe rote in our hartes, that we maye bring forthe the worthye fruites of repentance and amendmēt of life, to gods glory, and the comfort of our soules

Amen.

¶ Peter Boayſtuau to the Reader health.

GEntle Reader, ſodenlye after that I had made offer to the traduction of Chelidonius, and wyth other fayre treaties of myne inuention, being aduertiſed howe willingly thou haſt receyued my woꝛks. Therefoꝛe I thought good to gratifie thee with a greater thyng, being pꝛicked foꝛwarde by I knowe not what needle of vertue to flye moꝛe higher, and to ſet foꝛthe ſome certaine woꝛke of moꝛe weight and laboꝛ. So that after an infinite number of diuers and ſundꝛye thynges mæte and neceſſarye. There was none to my iudgement moꝛe woꝛthy foꝛ a Chꝛiſtian weale, than thys chiefe oꝛ head woꝛke of Saint Auguſtine in his Citie of God, wherein he hath reared ſuche a furious combat oꝛ fight agaynſte the Ethnickes, that with their

The Author dothe introduce the Citie of God in our language.

their owne armors he hath vanquished and ouercome them. In consideration wherof, I haue boldened my selfe to lay this fardell on my weake shoulders, hoping by the grace of God to set it forth & bring it to light in our vulgar tongue, with such a facilitie, that it shal serue for a buckeler, against the incursions of an infinite number of sectes, that are spred this day throughout the worlde. Nowe therfore I leaue thee to iudge how many Authors I haue turned ouer, Greekes & Latins, for to bring this my enterprise to his desired effect, ỹ reading of which Authors hath not ben slaked nor letted. For besides the great cõfort that I haue had in thẽ, for to opẽ the meaning of my Author (which of it self is very dark and obscure) I haue drawen out an other fruite and particular profit, for of all their best sentences I haue founded (this Rule of the world) which now I do preſẽt to thee (gentle and louing Reader) assuring thee (to the ende I will defraude none of his glory) that I haue left no Author sacred

or pro-

or prophane, Greeke, Latine, or in oure vulgar tongue, but that I haue bereste him of a leg or a wing, for the more souder decking and furniture of my worke. In such sort that if thou wilt impose this worke a rapsodie, collation or gathering togither of diuers authorities, thou shalt doe it no wrong. The which I haue enterprised so muche the more bolder than suche matters (which are almost anotamies & foreshewing of vices.) It should the rather treat by graue sentences and examples of oure Magistrates, than by any other stile. As touching the rest, I am assured that certaine daintie and delicate worldlings, wil auouch, that there is in this worke, I know not what worthye to be read, but that among these sweete Roses, there are manye other things, soure, seuere and bitter: but such gald horses that feare to be touched, and that are so tickelish in their affections, that they would faine haue libertie for their wyckednesse, and that defence were made that none should correcte or admo-

admonishe them of their yll doings. I beseech them before passing further, that they will beholde with what authoritie and rigor the auncient Fathers, as S. Ambrose, Saint Jerome, Saint John Chrisostome, Saint Augustin, Origen, Tertullian, Eusebius and Lactantius, have reproued the vices that reigned in their time, and with what boldenesse S. Bernarde writ to Pope Eugenius, and how he withstode the wicked Prelates in the sermon which he made at the Synod of Pastors, and in the .xxxiij. sermon of Canticles, when as he shewed them their vices, cõplayning of their pompes, and superfluous deliciousnesse, and in the meane time the poore shepe and flock of Jesus Christ remained desert. What thornes were these if they had herd the malediction of S. Peter vpon Ananias and Saphira, the which tempting the holie ghost the spirit of God, died sodenlye for feare. Let them remember howe Saint Paule spake vnto the hie Priest calling him filthye Sepulcher. Saint

John

Iohn vnto the Publicans and sinners, calling them a generatiō of Vipers. Let them consider howe Epimenides the Grēeke spake vnto the Candians, calling them cruell and abhominable beastes, brainelesse liers. Let them also consider with what sharpe and poynted wordes Helias and Esaie did reproue the Babilonians, though they were two sage and graue Prophetes.

But what iust occasion should the holy Fathers haue had, auncient Philosophers, Prophetes and Apostles, if they had had such a worlde as ours, which is so depraued and broken in all kinde of vices and abhominations, that it seemeth to be a place that hath receyued all the filthinesse and purgings of all other worlds and ages. But as for me I will not take the office of censure or reformer of vices, knowing my selfe to be a man as others, although that somtimes I cal them by their name, but with such modestie, that I onely rebuke the vices and not the persons. And I doe not only

discouer

diſcouer the abuſe of the worlde, to ẏ ende ẏ the ſimple & ignorant ſhould beware, but incontinently I ſhewe the vſe and remedie for thinges. And by this meanes thoſe that can not ſupport libertie, and compaſſe of writing, let them hereafter learne ſo well to reforme them ſelues, and leade the eſtate of their life, that they be not a ieſting ſtocke to others, and to themſelues for euer a repꝛoch, knowing that the time is come, that being in this worlde, as in a fielde of libertie, we can not ſo well cloake and deſſemble our vices, but the ſmoke and ſmell thereof wil breake out. Receyue therefore (louing Reader) this preſent treatiſe, the whiche I thought good to ſet forthe in two languages, Latin and Frenche, for to make thee vnderſtand that I will not lead the reſt of my life, but that it ſhall bring forth ſome publike pꝛo-
fite.

Farewell.

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FINIS.

The rule of the Worlde,

wherein is contained an am-

ple discourse of the miseries of man;

likewise of many vices that raigne at

this day in all the estates of

the worlde.

Any Aũcient Philosophers, Greeks, Latines, and Heathens, after that they had diligently discerned all sortes of beastes, and curiously sought oute their manner of liuing, and conferred their condition and nature with oures, haue written, that among all those that haue breath, that go & creepe vpon ỹ earth, there is none more miserable than man. Some more rigorous censurs of the workes of nature, haue begon to blaspheme against hir, calling hir cruell stepmother, in the steade of gracious mother. Others haue bewailed their long dayes, their life, the humaine calamities, & haue followed

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their steppes with teares, persuading with thēselues (as an Heraclite) that it is no other thing than a verie rule of myserie, worthye of continuall playntes and perpetuall compassion. Other by an vnmeasurable laughter (lyke a Democrite) haue pursued the vices that raygne on the earth: Who if he were aliue at this present, and that he sawe the disorder and confusion, that is in our Christian weale, shoulde haue iust occasion to double hys laughter, and to mocke with open throte. There hath bene an other kynde, but naturally more straunge: whiche not contenting themselues to murmure againste nature, or to complaine of hir effectes, but with a particular hatred, haue cleaued to man their lyke, thinking it a beatie or gayne, against the which thee woulde lose all the arrowes of hir wrath and malediction. Among the which, Timon a Philosopher of *Athens*, hath bene the most affectioned Patriarke of his secte, the which declared himselfe open and chiefe enimie to men, & witnessed the same in the presence of all, and also confirmed it by effecte: for

men the Philosop:

he

he woulde not be conuersant or communicate with men, but remayned al his life alone in a wilderneſſe with the beaſtes, far from neighbours, for feare to be ſene or viſited of any; and being in this ſolicitude, woulde ſpeake to no man, ſauing ſometimes to a valiant Captaine of Athens named Alcybiades, and yet he ſpake not to him for anye good will he did beare him, but for that he did foreſee that he ſhould be a ſcourge and tormenter of mē: and ſpecially bycauſe that his neighbors the Athenians had much harme to ſuffer by him. And not ſuffiſed to haue mē only in horror and deteſtation, and to flie their companie, as the companie of a fierce or cruell beaſt, but in forſaking them, he ſought their ruine, & inuented al the meanes he could to deface humaine kinde. In conſideration whereof, he cauſed manye Gibets to be reared in his garden, to the end that ỹ diſpaired, & thoſe that are wearie of their liues, ſhoulde come thither to hang them ſelues: So ỹ on a certain time when he thought to amplifie & to enlarge his place, he was conſtrayned for to pull

downe those Gibets, for the easier framing and furniture of hys worke. And without greate deliberation he went to *Athens*, whereas dispitefully he did congregate the people like a Heraulde that woulde declare some new thing, and whē they vnderstode the barbarous, & strange voyce of this feareful and vglye monster, and knowing of a long time his humor, they ranne sodenlye for to heare him, as though it had bene some sodeine miracle: then he cried out saying: Citizens of *Athens* if any of you haue any deuotion to go hang him selfe, let him make hast to come quicklye, for I will cut downe my Gibets for certain necessitie that I haue: so that hauing vsed this charitie towards them, he returned to his place without speaking of any other thing, whereas he liued many yeares, without chaunging his opinion, and ceased not to philosophie the rest of his life vpō the miserie of man, till such time as the pangues of deathe began to oppresse him, then detesting our humanitie, euen vntill the last gaspe, ordeyned expressiuely, that his bodie should

not

not be buried in the earth, which is the common element and buriall for all, for feare that men should see his bones and ashes, but he streightly cõmaunded that he might be buried vpon the sea banke, to the ende that the furor of the waues might let the creatures to come néere: & then he willed that this Epitaphe recited by Plutarch, shoulde be graued on hys Tombe.

After my miserable life
I am buried vnder this ground:
To know my name make no strife
O Reader, whome God confound.

Behold how this poore Philosopher, after that he had long plunged himselfe in the contemplation of humaine miseries, had will neuer to haue bene borne, or else to haue bene transformed into the shape of some brute beast, for the great disdaine he had in mens vices.

Leaue we this Philosopher Thimon, making his complayntes, and let vs harken a little to this great Emperoure of Rome Marcus Aurelius, no lesse cunning in Philosophie, than in gouerning of the M: Aurelius

Empire: Who considering profoundlye, the fraultie and miserie in the which ours poore life is continually besieged, sayde: The battel of this world is so perillous, the ysshue so terrible and fearfull, that I am assured if an auncient man shoulde come forth of his graue, and make a faithfull discourse and shewe of his life, from the houre of his birth vntill the houre of his death, and that the bodie should shewe all the dolours and griefes that it hath suffered, and the heart discouer al the assaultes of fortune, men would be amased of the body which hath so much sustained, and of the heart that hath so languished, the which I haue proued in my selfe, and will liberally confesse it, though it be to my infamie, but it maye be profitable to others in time to come. In fiftye yeares that I haue liued, I thought to approue all the vices of this life, for to see if mans malice might be satisfied in anie thing: And after that I had all seene, I founde that ye more I eat, the more I did hunger, the more I did drinke, ye more I thirsted: the more I slept, the more I would slepe:

the

the more I rested, the more I breake: the more I had, the more I did couet: ỹ more I sought, the lesse I founde: and finally, I neuer hadde thing in my possession, but that therein I founde my selfe letted, and incontinentlye after, I haue wished for another. The whiche things Saincte Iohn Chrysostome hauing in admiration, after that he had bewayled by great compassion the calamties of men, and the darkenesse wherein they were wrapped, cryeth out saying: I desire to haue an eye so cleare, that with the same I might see all men, and suche a voyce, that it myghte be heard in all the corners of the earth, that all humaine creatures might heare, to the ende, to declare with the Prophete Dauid this crye: Children of men, howe long shall your heartes be hardened? And not withoute a cause, for he that woulde consider with a sounde iudgement, the estate of the world, such as it is at this present, so many deceytes, fraudes, blasphemies, adulteries, rapines, warres, effusion of bloude, violences, ambition, couetousnesse, hatred, rancor, & vengeãce, with

the which the earth is euen dronken. We maye well say that we approche neare to the season, of the which speaketh the Prophete Esay with so great abhomination, in the ninth Chapter, wherein he sayth: your iniquities haue made a diuision betweene you and your God, youre sinnes haue hid his face from you, to the ende that he heare you not: for your handes are full of bloud, your fyngers with iniquitie, your lips haue spoken lyes, and your tongue blasphemie. No man dothe call vpon iustice, there is not one that iudgeth according to righte, they conceyue in their mindes Fellonie, and bring forth iniquitie. They are enclosed with the edges of adders, and haue weaued spiders threads, they that eate their egges shall die, and if ye breake them, there shall come forth a Basilisk, their feete runne to do euill, and they make haste to shedde innocent bloud, their thoughts are wicked thoughtes. Truth is knowne in the streates, and equitie can not enter in, oure iniquities are multiplied, and our sinnes beare witnesse against vs. Saint Bernard in a certaine

taine lamentation that he maketh vpon the miserie of our life, doth teache man to knowe his infirmitie, wythout drawing him from himselfe, to this ende, that by the contemplation of himselfe, he be the soner moued to detest his vile life, when that he sayth: O man blinde and naked, that arte made of humaine flesshe, and of a reasonable soule, remember thy miserable estate and condition, wherefore goest thou out of thy owne pathes, and doest muse in exterme things, and sluggest in the vanities of this worlde: and doest plunge in the wicked delicatenesse thereof? Doest thou not consider that the nearer thou drawest thereto, the further thou arte from God, the more thou thinkest to gaine outwardly, the more thou losest inwardlye of that whiche is precious, the more curious thou arte in temporall things, the more bigger thou arte in spirituall things? Thou ordainest so well all things, and despisest thy selfe, there is no wilde beast but thou tamest, and thou thy selfe art without bit and bridle: thou art waking in euery place, but in thine owne

affaires thou art aſleepe: ỹ deſire of earthlye thinges boyle in thy hearte, and in the meane time heauenly things are cleane defaced from thee, the nearer thou draweſt to death, the farther arte thou from thy ſaluation, thou takeſt great paine to decke and nouriſhe this body, whiche is nothing but a very veſſell of filth, and a ſepulcher for wormes, & thou leaueſt thy poore ſoule which is the image of God, famiſhed and voyde. Theſe are the complayntes that this holy man made, in his deſert againſte the ingratitude of this worlde: All the whiche things by vs being brought in, aſwell of him as of others, tende to no other ende, but to prouoke man to the contemplation of himſelfe, and to ſhew him how vile and abiecte he is, to the ende that he ſhoulde conſider euery minute in the day, that he is in the hãd of God, as the chaffe, and as the earthen veſſell is in the handes of the potter, the which he may make, vnmake, forme, breake, craſe, and repaire, as to him ſeemeth beſte, without doing it any wrong or iniurie. For, what is man elſe but a ſimilitude, or ſtatue in this worlde,

which

which is a verie shoppe of the workes of God, who with one pushe will fall, and notwithstanding in what miserie so euer he be wrapt in, yet he knoweth not himselfe, neither yet wil bow vnder the yoke of God.

Now therefore (hauing well considered the vniuersall state of man,) it is requisite to make a moste ample discourse of this matter, and to contemplate man more neare, to the ende that he learne to humble himselfe vnder the hande of his God. And therefore, that among all the Heathen, Plinie, as me semeth, hath most worthily philosophied of our nature: We will bring him for witnesse, to ẏ end that Christians to their greate confusion and infamie may receiue instruction of a Painim, which liued without the knowledge of God, without law, without knowledge of the heauenly and Euangelicall light. Let vs consider a little (sayth he) howe it behoueth man to couer his bodye, at the dispensation of beastes, who being fauourable of their natural libertie, bring euen from the bellye of their dams, some feathers

thers, others heare, skin, skayles, and o-thers woll. The like also in trées which are prouided with barke, for to serue thē against the cold, and against the extreme heate. And therefore for the better know-ledge in what contemnation nature hath man, she hath brought him forth alone, naked vpon the earth disdainefully, as a fruite out of time or season, and at the first houre of his death hath assigned him teares for his heritage, which are as fore-runners and messengers of his calami-ties to come. Beholde heere the cheefe and head of the worke of nature, and for whō all other things are created, which is so weake of himselfe, that if he be left with-out the helpe and succoure of others, he should be deuoured of wilde beastes, be-holde, when that he cōmeth out of his mo-thers wombe, how that he must be wrap-ped, swaddeled, & kept warme: hys lims and ioyntes stretched out, he is borne in pride, and hath his beginning in sinne: but at what time can he stand? whē hath he the vse of speache? when can he go, to howe many diseases is he subiect? The o-

ther

ther beastes can of nature helpe themselues, but man knoweth nothing if he be not taught, but of his owne proper nature wepeth. Man only among the beastes is subiect to payne, passion, pleasure, ambition, auarice, and vnmeasurable appetite to liue, borne only to superstition, onlye in worldlye cares, that follow him: to be shorte, he is subiect to wrath and enimitie. The beasts liue in peace and amitie with those of their kinde, but man alone is enimie to man. And yet for the more sauouring and gratifying of beastes, nature hath prouided them caues and holes, to kepe them frō the rage of the tempestes, thunders and lightnings; as for ỳ greate ones, they haue dennes and caues in the ground: and the little ones, as Wilhelks, Snailes, Toxterels, and such like, nature hath so prouided, that they beare with thē their houses easily on their backes.

Not only the sēdes and corne, but that she hath couered with eares, the plantes with skinne, nuttes with shell, pēle and rinde, and al for the conseruation of their kindes. But man hath nothing, vnlesse he

seeke

ſeeke it with labor, and with the ſweat of his browes. Furthermore if we do confer the helth and valure of beaſts, with ours, we ſhall finde that they haue a greate aduauntage ouer vs, for nature hath endued vs with a complectiõ ſo wauering and vnſtedfaſt, and ſubiect to ſo many kindes of ſicknelles and diſeaſes, that ſeldome we are in perfect health: beſides this, ſhe hath charged man with ſuche an vnſatiable appetite, that he ceaſeth not continually to ſeke for newe and ſtraunge kinde of meates, and hauing founde to his appetite, with greate payne he can abſtayne himſelfe, but that he will take more than nedefull: after the whyche commeth Surfets, Rheumes, Cancars, and other infinite kindes of ſickenelles. But as touching beaſtes, they contente themſelues with that, that nature hathe prepared, without chaunging or forcing their nature, for to pleaſe their appetite. Moreouer nature hath giuẽ them a complection ſo well ruled and gouerned, that they neuer take more thã is requiſite for their nourifhment, neyther in drinke, nor

in

in meat. But as for man, all the fruites of the earth, those of the trees, the fishes of the Sea, and the Fowles of the ayre, doe not suffise him, but in all poyntes turning his nature, he doth disguise, puffe vp, & change the substance into excesse, and the nature into arte, to the ende that by suche vnsatiablenesse, nature be angred, and almoste forced to take more than is nedefull: so then when that nature is ouercharged, and that the stomacke is well filled, al the braynes are troubled in suche sorte, that there is neyther of them that can execute their office. And I am ashamed that I must needes tell it, that the vnmeasurable delycatenesse that raigneth among Christians this day, is the cause that there are many, that are not ashamed to giue their bodies and their members to all kynde of vice and vilanie, and to all kyndes of wickednesse, howe execrable so euer they be, euen in committing many fornications, thefftes, fellonies. And I doe maruell that the bellyes of many vnsaciable gluttons doe not rot and brusse out by their great

excesse

excesse, and in the meane time the poore Lazarus standeth at the gate redy to dye for hunger, and can not haue so muche as the crummes that fall from their table.

And therefore such Godbellies or Bellygods, are called be the Prophetes, fatte Calues, who by good reason may be compared to the brute beastes: for they soule which is the chiefest part they haue (being in the body so perfumed with meates and drinkes) is captiue as in a darke prison or dungeon, where as it is almoste stifled and smothered, and the wittes which are the instrumēts, with the whiche she ought to be serued, are buried therein as within the bowels of the beast: and against such gluttons as make their bellie their God, the Prophet Esay crieth out saying, Wo be to you that arise early to followe drunkennesse, and to sit drinking tyll the Euening, to the ende that the wine beate you: The whiche vice at this present day is so familiar among men, that there is not almost, neither Nation or Prouince, but that is infected, and that glorieth in their great drinking. The Tartarians, the

the persians, and the Greekes haue celebrated drunkennesse among their chiefest triumphes, and constrayned them that were at their bankets to drinke or to goe their wayes. The Macedonians were instructed of their Emperor Alexander to drinke without measure. But aboue all Nations Italie hath got the price: in the which (as Plinie doth write) drunkennesse in his tyme did so raygne, that they dyd not only drink themselues out of all measure, but also they constreyned theyr Mares and Horses to do the like. Paulus Diacrus in his Historie of Lumbardes, doth rehearse a thing almost monstrous, of the vice of drunkēnesse, of foure old mē that made a banket, in the whiche they drunke the yeares of one another, after the manner as followeth: they ordeyned to drinke two to two, and counted their age of yeares that they had, and he that drunke to his companion, shoulde drinke so many times as he had liued yeres, and the yongest of these foure, was.lviij. yeres olde: the seconde, sixtie thrée: the thirde, lxxxvij. and the fourth.lxxxxij. So that it

Drunkennesse of Alexander. Plinie.

was not knowen what they did eate at this banket either more or lesse, but we know that he that dronke least, did drink viii. tassers of wyne, and the others so many as they had liued yeares, in suche sorte that one of them did drinke.lxxxvii. times. It is not therfore without a cause that this greate Philosopher Plato knowing the harme that wine bringeth to man, sayde, that partly the Gods had sent wine for the punishment of man, and to take vengeance of their sinnes, causing them when that they are dronke, to kyll and murther one another, the which considered of Cyneas Ambassadour of King Pyrrhus, on a time when that he arriued in Egypt, and that he had sæne the excesse heigth of the vineyards in that countrie, did saye that by good right that mother was hanged so highe, seing she brought forth so daungerous a childe as the wine. For this cause Androcides did admonish that great Monarch Alexáder, that wine was the blood of the earth: and therefore he shoulde take héede howe to receiue it. The which not being well obserued by him

him, in his intemperancie kylled Clytus, burned the Citie of Percepolis, and committed many other foule and detestable crimes. It is not therefore in this oure age that these wicked vices of gluttonye and dronkennesse haue made theyr laste ende vpon the earth, but it seemeth that they haue nowe made almoste their comming in with man. The transgression of our firste parents Adam and Eue was the cause that the gate of Paradise was shutte against vs.

Esau solde his byrth right. The great Prophete S. Iohn Baptist was cruelly slayne and murthered after that the cruell tyrant Kyng Herode had banketted. The wicked riche man was damned, for it is expressely sayde in the Texte, that he fared deliciously, and therefore was he buried in hell. Noe being ouercome with wine slept with his priuie parts vncouered, and was mocked of his children. Loth beeing ouercome with wine, did deflowre hys owne daughters.

Now therfore wee see how much more fauor nature hath shewed vnto beastes,

than vnto vs, in that they do so moderate their appetites, that they take no more than is necessarie for the preseruation of their health, in suche sort that they are not vexed with an infinite number of diseases as we are. And if it happen that they are afflicted with anye harmes, nature hath instructed them proper remedies without hauing refuge to Phisicke or Phisitions, which vnder the coloure of receiue, chaunge R. into D and make deceiue, so that sometimes we buy full deare the trauell of them whyche many tymes cause oure death, for the most part of their laxatiue medicines, are no other than very hammers to beate downe menne. But if it happen that the beastes or foules are sicke, nature dothe shewe them remedies.

Aristt. Plinie. As the wood Doues, Jayes, Merlings, and Partriches, the whirhe purge theyr superfluities with Bay leaues. The Pigeons, Turtles, and Hennes, wyth the herbe Helxine. The Tozterels will beale their biting with Cegue. The Dogges and Cats when their bellies are to full, wyll purge them in eating dewed herbes or grasse.

graſſe. When the Deare are hurte, they haue recourſe to Dictamum. When the Weſell dothe pretende to fighte agaynſte the Rattes, ſhe prepare and is furniſhed with Rewe called Herbegrace, to the ende to be the more ſtronger and better diſpoſed. The wylde Boares doe medicine themſelues wyth Cedria. The Beares with Mandragoras. The Eagles knowing that they are bounde, and that they make theyr egges with great difficultie, they ſeeke a ſtone named Aetites, otherwiſe called ſtone Aquilin, the which they bring to their neſtes, to loſe themſelues, and to make them lay more eaſie. The whiche at this daye is vſed among many Dames of Italy for to ſhorten their trauellings. Alſo there are certaine beaſts that ſerue vs for medicines, as the Loriot named by Ariſtotle, *Corios*, of whome it is ſpoken, that if a man hauing the Jaunders doth beholde him, the Birde dyeth, and the man receyueth health. When the Swallowes do perceyue that the eyes of their yong ones are endomaged by ſmoke proceeding from chimneies, where

Ariſto.

Loriot. Ariſt. 22. cap. the. 9. boke, treating of beaſtes.

they make their nests, they do heale them with Celendine.

The Adders and other Serpents in the Spring time, to the ende to cast their skin more easie, and perceiuing their eye sight to fayle them, eate Fenell to solage theyr infirmitie. The Pelican doth let himselfe bloude, and draweth the very bloude from his bodie, for to heale his yong ones being hurt with Serpents. The Storkes (as all naturals confesse) haue taught Potecaries the vse of Glisters.

Polidorus of the inuention of things.

Plutarch almoste rauished in admiration with the fauours that nature hath bestowed vpon beastes, more than on men, durst assure that the brute beastes knowe the three kindes of Phisick. For after that he hathe proued that they knowe the vertue and propertie of many Herbes, as I haue before shewed, addeth more that they obserue the second part, that we cal Diet: for when they feele themselues to ful, they moderate their pasture, and make abstinence: as the Lyons and Wolfes doe abstaine themselues, and remayne couched till they haue digested all. And as for the third

thirde part, whiche is Chirurgerie, some holde opinion that Elephants do knowe it, and vnderstand it, for they wil pul out the dartes and arrowes of those that are stricken without any daũger. The which being litelye considered by an auncient Græke Philosopher named Hirophilus, did complayne on the miserable conditiõ of man, who although he were elected aboue all other creatures, yet he is in many things disciple to beasts. This is true sayth he, the Swallowes taught him to build and edifie. But how is their maner when they would coue? Firste they put stiffe and strong sticks to make the foundation of their nestes, and then the softe ones aboue, then when they can get no durt, ỹ whiche they vse in stead of morter in their buildings, they flye to some water or Riuer, and there bath themselues till that they be wette, then they take dust, which they temper with the water, and then daube the stickes, and so make their nestes rounde compasse and euen, not squared, knowing it better for to defend their yong ones from the lurkings

Induſtrie of Swallowes.

of beastes. But what is the sleight or cunning in little beastes? is it not a wonderfull thing of nature, euen the worke of Spinners or Spiders, vnto whome, women and maidens are disciples. and haue learned of them how to spinne, and to fishers to make their nets: but they haue a much better grace, and more greater aduantage in their industries, for there is no knots in their workings, nor waste, for all proceedeth from their little bodies, and they part their labor gentlye: But women and maides, they spinne and make threads for linnen and also wollen cloth, & the husband seeketh his and their liuing otherwise, and is watching and following the beastes, to catch them and intrapt them in his nets. But the Spider although his bodie be little greater than a Peasse, notwithstanding, he hath suche industrie and liuelynesse, that sometime he taketh great flyes and little Lezardes in his nets, and also obserueth so well the time to chase, that he seemeth to be an Astrologian. He is contrary to vs that tary for faire weather, but he chaseth when

the

the time is darke and cloudie, whiche is vnto vs a foreshewing of rayne, as Aristotle writeth in his hystorie of beastes. But who maruelleth not at the miraculous aduenture of a Crowe, the whyche Plutarch writeth to haue seene in Asia, oppressed with thirst, and seeking for water, did perceiue a bucket in a Well, the which he filled with stones to make the water to rise vp to the brimme, that hee might come by it. Aristo. Plinie. Ælian of the crow.

In like case a dog being in a shippe, being oppressed with thirst, in the absence of the Mariners did put stones in a potte wherin was oyle, for to come by it more easelye. But who had taught this beaste this secrete philosophie, that the lightest things will rise vp when the weightiest things are vnder? If we will consider and weigh the wisedome and prudencie of humaines, we shall finde that little beastes that we dayly treade vnder our fæte, in such matters, do surpasse men, and it seemeth that eche of them hath some naturall vertue in their affections, in wisedome, strength, cowardise, clemencie, ri-

Plutarch.

gor, discipline & erudition, for they know one another, they discerne among themselues, they prouide for things necessary, flie euil, and eschue daunger, they do many times deceiue men, and hourdeth vp that they liue by, the which being attentiuely considered by many aũcient Philosophers, haue not bene ashamed to dispute, & to stand in doubt whether brute beastes be partakers of reason.

Leaue we Phisicke, Diet, Chirurgery, and other Melancholike disciplines, by the which we haue proued, that beastes haue knowledge, also in some poyntes they haue instructed men. And let vs seke things more pleasant, as is Musicke, for to satisfie those whiche will not reade the workes of others, if that there be not somwhat that dothe flatter their senses, and reuiue their spirites, to the noyse of vanitie. But what man is there, be he neuer so blockish or dull spirited, that doth not maruel, and that is not ravished with an vnspeakable delectation, hearing ỹ melodie that proceedeth from the Nightingale, and howe suche a shrill and harmonicall

Musicke in beasts.

voice

voyce may issue out of so little a trunke? Furthermore he dothe persever so obstinately in his song, that his life shall sooner fayle than his voyce, by suche sorte that it seemeth that he hath bëens instructed of some master Musition to sing in Musicke: for he counterfeyteth now the Meane, incontinent the Base, then the Treble, and then the Countertenor, and after being wery with tuning, he counterfeyteth hys voice and notes, and seemeth but another birde that singeth a playne song, then sodainly he rolleth it out with such an infinitie of melodious passages, that it ravisheth the spirites euen to the heauens, not onely of men, but also of other small birdes, the which he charmeth and stayeth by his voyce, and causeth them by hys swëete voyce to hearken to him, and to assay to counterfayte him, and to get parts of his melodie. And furthermore, the Nightingale will enstruct his yong ones, prouoking them to the like Harmonie, teaching them to obserue the like tunes, to conduct them with the like breath, some in length, other shorte, then to courbe the notes

P. Belan in his Historie of Birdes.

notes whole, ſodenly to chaunge them by fayntings, to tranſforme his voyce in ſo manye ſortes, that there is no humayne creature that can counterfeyte him, although Ariſtophanes a Græke Authour, in his Comedie of the ſongs of birdes, hath employed all the might of his ſpirite, thinking to imitate him in certaine poyntes, the whiche being maruelled at by Democritus, after that he had bene many yeares auditor to the Nightingale, and to other birdes, confeſſeth publikely that the Swannes and the Nightingale haue learned Muſicke to men, and that all the paſſages and tunes in Muſicke, are but certaine notes that men haue taken from birdes. For this cauſe it is that the wyſe Salomon knowing howe muche beaſtes paſſe vs in many things, hathe ſent vs to their ſchooles & vniuerſities, when that he
Prouer. 13. ſayth in his Prouerbes: There are foure little things in the earth, notwithſtanding they are wiſer thā ỹ wiſe. The Ant which is a little kinde, and yet prouideth foode in Sommer againſt Winter. The Cunnies whiche is a kynde not great, make their houſe

houſes in the earth. The Graſhoppers which haue no king, and notwithſtanding they goe by bandes. The Spider or Flie, whome you may take with your handes, and yet remayneth in Kings places. It is a thing almoſte incredible in theſe little Antes, to carie ſo waighty a burthen, with ſuche an extreme diligence, and to obſerue ſuche an order among them, to parte a corne in the middeſt, for to carye it more eaſily into their caues, and if the corne be wet with the rayne, then they drye it on a ſunnie daye in the ſunne. But with what induſtrie doe they make their little holes, of the whiche the comming in is not ſtraight, for feare that other beaſts come not in, but is croked, with manye turnings, and many darke pathes, whiche render into three places: the one, whereas they keep their Parliament, and aſſemble in a counſell, the other, whereas they put their prouiſion for all the yeare, and the third (as writeth Plutarch) is the place where as they burie the dead, for it is certaine, as the learned haue written, that they keepe ỹ right vſe of Funerals. Therfore Ariſt. lib. 2. cap. 30. & Plinie.

for this Philosophie of kyng Salomon is not vnprofitable. By the which, vnder the similitude and shew of these little beastes, he woulde haue vs to flie ydlenesse, the mother and nourisher of all other vices. The which hath alway bene obserued in the Primitiue Church, where it was ordeyned, that euery one shoulde liue of their owne labor, for feare the foules of the ayre and beastes shoulde consume vnprofitably the goods of ỹ earth. The which also the auncient Romanes kept straightlye, as wryteth Cicero in his booke of Lawes, wherein he affirmeth, ỹ in times past, no Romane durst go by the streates, if that he bare not a shewe whereon he did liue, to the ende that it might be knowne that he liued of his owne labor, and not by the sweate of others. In consideration therof the Consull did beare a Battell aye before him: the priests a hat, in the maner of a coyfe: the Tribunes a Mace: the Cutlers a swoorde: the Taylers a payre of sheares: the Smithes a hammer: the Orators a booke, not permitting that those that were maisters of sciences should be

scholers

scholers of vices. In such sorte that Marcus Aurelius in making mention of the auncient diligence of the Romanes, writeth that they did also employ and wyth such a zeale their labors & trauailes, that in Rome could not be found an ydle person, to carrie a letter .x. or .xij. dayes iourney. The whiche may make vs blush for shame, that professe Christ, for if all the vagabondes and ydle persons were chased and driuen out of townes and Cities, we shoulde not haue so many as we now haue. If we our selues would exactly consider al the things that God hath created, we shall finde that man onely resteth in idlenesse. For so much more as things are created more excellente and perfect, so hathe GOD gyuen them more greater trauayle. Beholde the Sunne, whiche moueth continually: and howe that the Fonels neuer stayed. The Skie and the Planets are euer mouing: the fier can not be without making some worke. The Cloudes neuer cease remouing, the waters, floudes and fountaines trauell continually, the earth is neuer in rest, she bringeth

A marueilous diligence of the Romanes.

bringeth forth naturally, hearbes, plants and other fruites, for to nourishe as well men as beasts. Therefore if we will consider all things, we shall find that nature neuer ceaseth traueling. Therfore to conclude, there is nothing more pestilent in a common weale, than ydlenesse, for she alwayes inuenteth some mischefe for the corruption of our humanitie, in such sort that we maye estéeme these idle persons more miserable than brute beasts: of the whych, some of them, as the Oren, gyue their hides to make shoes, their flesh to eate, & their strength to labor the ground, and the innocent shæpe gyueth his flæce to make cloth, his flesh for to nourish vs, his skinne profitable for to make manye things, but man is idle, and profiteth nothing, sauing only to offende God, slaunder the innocent, and eate the breade of others labor. We maye then knowe by these things before written, what liberalitie nature hath vsed towardes beastes, whō she hath so much fauored, ỹ men are constrayned to follow their maners, and conditions and offices, so well ruled and ordeined.

ordeyned. But who is that murtherer that is so muche enimie to nature, or so gredy of humain blood, that will not moderate hys ardent desyre (in stealing or killing) when he considereth that there is no beast, how brutish soeuer he be that wyll kill or murther any of his kynde? Where is that childe so vngratefull towardes his Parentes, but that maye bee moued with pitie, when he seeth that the yong Storkes nourishe their parents in their age, and minister vnto them their necessities, considering that good that they haue receyued of them in theyr youth, and that they are the Authors of theyr beeing? And yet Ælian addeth things more straunge to read, but muche more harde to beleeue: that the yong ones beare suche a zealous loue towards their old parentes, that if so be that they haue no foode readye to sustayne them with, they will vomit that whiche they haue eaten the daye before, to gyue vnto them, for feare they shoulde dye, and sustaine them therwith, till that they haue sought foode. But where is that father or

mother so cruell, that dare cast of theyr fruite, or intreate them cruelly, consideryng that ẏ Dolphin is such a zelous protector of hir yong ones, that if it chaunce any of them to be takē of fishermen, they will not forsake them, but followe them so extremely, that they will let thēselues rather to be taken, than to forsake their fruite: which is not onely peculiar in the Dolphin, but also in another fish named Glaucus, whiche are aboute Marcellis, the which although she be not so sociable and priuy to man as the other, yet she hath hir yong ones in such fauor, ẏ when shee sæth men or any other to affray thē, she swalloweth them down into hir belly aliue, & when she perceiueth ẏ daūger to be past, she doth vomit thē again whole & soūd in ẏ water, without doing thē any harme, ẏ which is a thing almost vncredible ẏ this fish shuld so loue hir yong ones ẏ she had rather suffer harme, thā that they should be hurt. Who is it therfore that wold not pacientlȳ endure pouertie, if she chaunce or happen to come, if he wil cōtemplate ẏ nature of the fish called Polypus which is

a drie

a dzie kind, fæling hir ſelf oppzeſſed with
tũger, & ſæing that nouriſhment faileth,
wil eat ỹ bzaun of hir armes, being aſſu-
red ỹ they wil grow againe. What mã is
he ſo fearful, that wil not be cõfozted whẽ
he ſæth the pangs of death, although it be
terrible, if he diligently conſider how the
Swannes ſing, when they fæle the laſte
ende, although they haue no hope of ano-
ther lyfe to come. There is no father ſo
vnnaturall to his childe, that he will de-
fraude him of his right enheritance to ad-
uauntage a ſtraunger, if he take regarde
to the ozder that the Swallow kepeth in
the nouriſhing of hir yong ones, who as
wziteth Ælian in hys Græke Hiſtozie,
treating of beaſtes, obſeruoth and kepeth
a iuſte ozder in the diſtribution of their
ſode, and foz that ſhe cannot bzing all at
a time, ſhe goeth oftẽtimes to ſeke ſode,
and violateth in no point the right of the
firſte bozne, foz he that is firſte bozne, is
the firſt ſerued, the ſeconde bozne, is ſe-
conde ſerued, and ſo following in ozder,
without defrauding any of them of their
right. Which is the occaſion that an In-

The Poli-
pus will
eat hirſelfe
if ſhe want
fode.

Ælian.

dian Philosopher named Diphileus, after that he had weighed vprightly the maner & fashion of this little fowle, in gyuing meat to hir yong ones, crieth out, saying ỹ this great worke, mistresse dame nature had graued certaine lawes and orders in beastes, whiche ought to be examples to men, howe to conduct the estate of their life. In like maner, there is no man, but that maye receyue some doctrine of the prudencie of the Cuckowe, the which is reputed wise among all others (although that we do abuse and hate them) who by a certaine naturall prudencie that they haue, know their infirmitie, that by their excessiue colde nature they can not coue their egges, neither yet they make them any nest, but they haue the industrie to espye where other Birdes make their nestes, and there layth hir egges, and leaueth them secretlye (knowing) for that they be like others, they shall be hatched and brought vp: the whyche is a very Myrror or glasse, saith Fulgentius, for fathers being men of small faculties, and hauing many children, that they should pro-

Prudencie of the Cuckow.

prouide for them maisters, to this ende, that for default not to haue bene maintained in their youth, they be faine to beg and to labor in their age, when as they should rest. Moreouer, what seruaunt is he, be he neuer so sturdie or stout, that is not moued, considering the gentilitie and nobleneſſe of the horſe, whoſe heart is ſo highly ſet, that for to die he will not leaue his maiſter in daunger, but hathe ſuch fierceneſſe, which prodigally nature hath giuen him, by the which we may ſée him like a thunder breake the preaſe of the men of warre, murther and kill thoſe that let him in his waye: and finally neuer to ceaſe trauelling, till the victorie be had. And if men may take example in the fidelitie of a horſe, yet that is nothing in regarde to that which we daily ſée in our doggs (who knowing their maiſters) wil flatter them, cheriſh and be ielous of thē, following them through the world, knowing aboue all others him that nouriſheth them, and they are ſuch faithful kepers of their maiſters goods, that for to die they will not let it be ſtollen. For con-

The excellencie & nobleneſſe of the horſe.

firmation whereof I will bring forth an example recited by Plutarch, and many other Greeke and Latine Authors worthy of credence, which shalbe sufficient to giue feare to murtherers, bloudshedders, and others which make such good cheape of humaine bloude: whose doyngs, oure Lorde God dothe so abhorre, that he permitteth brute beastes to execute his iustice, as it is most euidently manifested by this History following.

A storie worthie of memory, of a dogge.

The Elders that haue written of the nature of beastes, make mention of a King named Pyrrhus, the whiche marching on a daye with his armie, came by a dog which stode by his maisters deade bodie in a hie waye, and after that he had behelde a while this pitifull spectacle, he was aduertised by certain countrymen, that that was the thyrde daye, that thys powre beast had kept the dead body, without any meate. For the which occasion, the King commaunded the dead bodye to be buried, and that the dog for his faythfulnesse shoulde be nourished and intertayned in his Court, and certayne dayes

after, he made inquisition of the murther, but he coulde know nothing therof. It chaunced not long after, that his men of warre made their muster before him, that he might see their order. The dog of whom was made mention, was alwayes with the King and remayned verie sadde and heauie, till those passed by that had slayne his maister: then with a marueilous furie he ran against them, and wold haue bitten them, howling most pitifully, turning him to King Pyrrhus and beholding him most attentiuelye, seeming as though he woulde haue asked iustice: which was the occasion that the King and all the assistants did suspect the murther to be committed by those, in such sort that by these coniectures, they were examined, conuinced, and punished according to their desertes. A thing miraculous, wherin God doth shew himself a iust and righteous Judge in his iudgements, and that he hath murtherers in so great detestation that shed humaine bloud, that he permitteth brute beastes to accuse them and shew them their vices. I might here

bring an infinite number of examples as well Ecclesiasticall as prophane, by the which it is evidently shewed, that in the contemplation of beastes, there maye be found an harmonious Philosophie, as well morall as naturall. For considering their maners and actions, so well ordeyned according to the vse of nature, theyr iustice, temperature, fortitude and behauiour, in the administration of their final publike weales, their continencie to the workes of nature, wyth certaine other partes of vertue that they exercise: by the deligent consideration of which, man may enter into his owne conscience and aduise, as being ouercome of those in many things, and considering his misery and pitifull Metamorphose, and howe he doth degenerate from his excellency and dignitie, he is moued to abhorre his life, finding himselfe inferior to those whome he ought to excell, as much as he passeth thē in honor and dignitie. For this cause our Sauiour Christe calleth the Scribes and Phariseys, in Saint Mathewe, the children of wrath. And that Esaye repro-

uing

uing the children of Israel of their ingratitude towardes God, sheweth them by example, that the Oxe and the Asse know their masters Crib, but Israell knoweth not his Lorde God. Also we are admonished by the historie of the herde of Swine (which by the permission of God were vexed of the Diuell) that those that consume theyr lyfe in deliciousnesse, as a great many Belligods that raigne thys day in the worlde, and lead a corrupt life, shall one day be made a pray for Diuels. For seing they wil not be the temple and house of God, and habitation of the holy ghost, they muste néedes be the mansion of Diuels. Such Hogges are those that make their Paradise in this worlde, and that dissemble their vices, the which they sée with their eyes, and touch with theyr fingers, for feare that they haue to léese the earthly richesse, their offices, benefices, prebendaries and dignities, for feare to be depriued from their carnall lustes. Suche Swine are flatterers, that all the time of their lyues doe no other thing but kéepe Princes in their error, and that Agaynst the Epicurians.

haue for ỳ firſt article of their faith, that there is no God but their bellie, for all their religion is conuerted into carnal libertie. As touching the lawe of Ieſus Chriſt, it is to thorniſhe, they will none of it, they will not drinke of his cup, the drinke ſæmeth to them to bitter: they muſt haue a Ieſus Chriſt arraied in velvet, more ſwæte, more ſoft, more amiable, and more dilicate. They cannot away with the ſharpneſſe of ſ. John Baptiſt, they ſæke for the Courtes of Kings, and the pompes of the worlde, and they haue no other pleaſures in this worlde, but to thinke howe they may liue eaſily. They may well for a while cloake and diſguiſe their iniquity, but one day it ſhal be diſcouered, before the face and throne of God, as Dauid doth well vnderſtand, when he ſayth, whither ſhall I goe then from thy ſpirit, or whither ſhall I go thē from thy preſence, if I climbe vp to heauen, thou art there, if I go downe to hell, thou art there alſo, if I take the wings of the morning, and remaine in the vttermoſt parts of the ſea, euen there alſo ſhal thy

Pſal. 139.

thy hand lead me, and thy right hand shal hold me. If I say peraduenture the darknesse shall couer me, then shall my night be turned to day, yea the darknesse is no darknesse with thée, but the night is as cleare as the day, he that made the eare, shall not he heare? he that made the eye, shall not he see and consider? Therefore to conclude, it is great horror and abhomination, that man whiche is but a miserable worme of the earth, that may scant creepe, without the hope of eternal life, and is the most miserable of all creatures, how that he dare repugne agaynst the order of nature, and his owne office, in which al other creatures remaine, and also how he dare rise against God, which in a momente may consume him. But who is it that doth not maruel at the forgetfulnesse of man, that alone dare resist the Lord God, vnto whom all other creatures, heauen, earth, sea, starres, planets, all Elementes, beastes, fowles, fishes, angels and diuels do obey?

Thus endeth the first Booke.

The

WE haue here in this first booke conferred man with the beasts, & shewed that he need not magnifie and exalt himselfe aboue them, considering that he is inferior to thē in many things. Hauing therefore this light foundation, and figured certaine things of the miseries of man, there resteth following our discourse, to penetrate more further, and to continue this pitifull tragedie of the life of man, beginning at his generation and production, then discouering throughout all ages and particulars of his lyfe, till we haue brought him to his sepulchre, which is the end of all things. But first, let vs see of what seede he is ingendred, onely of corruption and infection. What is the place of his birth, but only a foule and filthie dungeon? Howe long is he in the womb of his mother before he be like any thing but a vile lump of flesh, in such sort that when the womb hath

The Author beginneth to discouer more profoundly the humaine miseries.

Hippo. in his booke of infants.

hath retained and taken both sæedes, and heated by the naturall heate, it createth a little thin skin, almost like to that which is next the shell of an egge, that it is like nothing but an egge, layde out of time: then certaine days after, the spirits and the bloud mingled togither, begin to boyle, in such sort, that there riseth three bladders like to bowels that flote in a riuer, which are the places wherein is formed the three most noble parts of this superbious beast, the Liuer, the Heart, and the braynes, which is the most excellentest parte of this worke, the sledge of all the functions, the true fountaine of feeling, the mouing of the most mightyest pallace of intelligence and memorie, the right arche of reason. If we consider likewise by their order, the creation of all other parts, and how they be formed, and howe the childe beeing in the mothers wombe, beginneth to make water by the conduct of the Nauil, and how the water is receiued in a little skin or bladder, separated from the childe, ordeyned of nature to that office, and howe he hath no pur-

Praise of the brains. Hippoc.

N. Dehá-pas in the contemplation of nature.

purgings by the fundement, for that he receyueth no sustenance by the mouthe, and that the bowels and stomacke doth not yet his office, by the which meanes nothing is transported into the lower partes. And howe that the fire first dayes he is as milke, the nine dayes folowing, blood, the other twelue dayes after, flesh, and the eightene dayes that followe, the soule is inclosed. I know not therefore so Diamonde a heart which is not moued & rauished with great admiration to contẽplate things so pitifull & straũge. And yet this that we haue spoken is verye little, if we will consider more neare the things that follow, who is it that will not maruel, cõsidering in what maner he is nourished, and with what guiding, without hauing the vse of the mouth, vntill he be borne into the world, then how much his nature is tender, frayle and weake, in suche sort, that the mother be neuer so little hurt or smitten, if she smel ỹ smoke of a candell snuffe, it is enough to kill the fruit in hir wombe. The which hath caused Plinie to bewayle our humaine cala-

mities

mities, saying: I am ashamed to consider howe frayle the beginning is of him that tameth all beasts, seeing that oftentimes the smell of a snuffe of candell ouercommeth the mother. But whilst he is in the wombe of his mother, with what foode is he nourished, what preseruations hath nature prepared for him? If that his creation haue seemed vnto vs straunge, no doubt his sustentation will rauish vs in more great admiration, seeing that he is a substance of bloud, and instrument of his mother. The which is so detestable and vncleane, that I cannot without great horror reherse that which the Philosophers and Phisitions haue written, that haue writte of the secrets of nature. Those therefore that are curious of such things, let them reade Plinie, which hath 7. booke. written thereof in his naturall history. And after that he hath bene long substance of his verome, and that he is formed & becommeth in quantity sufficient, seeking therefore for more greater nourishment, & that he cannot receyue by the Nauell so much as is nedefull, by great paine

paine he doeth assay to seeke sustenance, which is the occasion that he moueth and breaketh the panicles & sustainements, that he hath alwayes had till that tyme, then the wombe feeling it self pained, wil keepe him no longer in, but seeketh meanes to bring him forth, and therefore it openeth, and by the said opening, the childe feeling the aire, followeth to come forth, and straineth more and more to draw into the worlde, and to enter into the light thereof, not without great violent dolors and offence of his tender and dilicate bodie. But during the nine monethes howe great paine and torment doeth the poore mother suffer and beare? Without putting in coumpt some that during the time that they be great, leese theyr appetite, and couet to eate humaine flesshe, in such sort that we reade in some historyes that the poore husbandes haue bene constrayned to depart and absent thēselues: others haue desired to eate asshes, hote burning coales, and other like things according as the humors broken and depraued, abound in their bodies. Furthermore

The violence that a childe doth to nature when his nine Monethes are accomplished.

Diuerse appetites of women with child.

what

What anguishe and paine the poore mothers suffer in their childings, and what daunger they are in, it is manifest: sometimes there are children that come forthe their armes first, & others their feete first, others their knees first, and others ouerthwart. But that whiche is more cruell, and that we cannot apprehende with out horror, is, that somtimes they be forced to call Chirurgians, Mediciners and Barbars, in stead of wise Matrons and Midwiues, to dismember the children and pull them out by peeces, and sometime it behoueth to open the poore innocent mother aliue, and put yron tooles in hir bodie, yea to murther hir, for to haue hir fruite: some children are borne so monster like and deformed, that they are not like men, but abhominable monsters: some are borne with .ij. heades, and foure legges, as one whiche was seene in the Citie of *Paris*, whilest this booke was a making, other cleping togyther, as hath beene seene in Fraunce, and in other places. Two women children were

The miserie of pore mothers in their childings.

borne ioyned togither by the shoulders, after the one had liued a certaine tyme, died and infected the other. Polydorus writeth, that before that Hannibal had chased Marcellus, that a woma brought forth a childe, hauing the heade like an Elephant, another hauing foure feete like a beast. The sage Historians doe write, that a Courtisan of Rome, in the yeare of grace fiue hundreth and eighteene, bare a child halfe a beast & halfe a man. Whose that haue writte the Indian histories, do testifie for a suretie, that there are at this present, children halfe beastes, by the occasion of certaine brutish men that are there. Some there are that are borne blinde, others deafe, others dumbe, and others ther are borne liuide of their limmes, for whō their parents are sorowfull. In such sort, that if we consider attentiuely al the miseries of our nativitie, we shall finde the olde prouerbe true, which saith, that we are conceiued in filth & vnthankfulnesse, borne in sinne and care, and nourished with

Mōstrous childings.

payne

paine and labor. Here therfore you may see the first action of the tragidie of the life of humaines. Here you may see his life and gouernement, whilest he is inclosed in his mothers wombe. Well, this prisoner being once come forthe of this his materiall prison, let vs consider what he is, beeing vpon the Earth. What? is he anye other thing than the similitude of a poore worme that commeth out of the earth? with what clothing is he couered, making his moste glorious entrie into the pallace of this world: only with bloude, in the which he is bathed and couered, which is nothing elle but the image and figure of sinne, which by the bloude is signified in Scripture. O grieuous necessitie, O cruel and miserable condition, that before this creature hath sinned, he is bonde and seruant of sin. This is the bitter grape, of the which speaketh the Prophet Jeremie, that our fathers did eate, and their children had yet their teeth set on edge, by the which he is presented the originall sinne. What

is the first song that man singeth, comming into this worlde, only wepings, teares, and bewaylings, which are as messengers and foreshewers of his calamities to come, the which bicause he cã not shewe by wordes, he witnesseth by teares and cries. And notwithstanding, hier is the beginning of Monarchs, Kinges, Dunces, Emperors and others, that rise in dignities in this world. The worme be he neuer so little, as sone as nature hath brought it out of the earth, beginneth to craule and creepe, and to seeke pasture. The little Chicke as sone as he is out of the shell, is found cleane, and needeth not to be washed as man, he runneth after the Hen, and knoweth whẽ he is called, he picketh and eateth, he feareth the kite without proouing before hir malice, he flieth the danger, only guided by nature. But consider man, allone as he is in the world, he is a litle fearefull monster, a lumpe of flesh, which wil lest himself be eaten of other beasts if he be not seene to, or die for hunger

before

before he can gripe his mothers breast, and will allowe eate poyson as any good meat, before he can discerne the good frō the euill: if he be lefte in his cradle, he will be stifeled in his owne doung or filth, and is so vnable, that he can not caste out his owne doung, and yet the little birdes of the aire and beastes can doe it. Beholde here the perfumes and sweete sauors, with the whiche nature hath embalmed man, and decked him that maketh so great brag of Hercules, and that nameth himself chief head of al other creatures. This mysterable creature being once plunged in the gulfe of miseries, it behoueth him to haue nourishmente and clothing, for to comforte the infirmitie of his nature. This office is appoynted for mothers, in consideration whereof, nature hath giuen them breasts, which are like litle buttrels, very proper to that effect. But how many mothers are there at this present, or for to speake the truth, cruell stepmothers, vnto whome it suffiseth onely to bring

The miserie of man that is norished by an other than his mother.

Miserie of man in his noriture.

the children into this world, and for that they will not take a little paines to nourish them, they sende them to forrowfull villages, for to be nourished of straunge and vnknowne Nurses, which often times do chaunge them, and bring home others. Also they will be lesse ashamed to holde a little dog in their armes, than the fruit that they haue engendred. The which practise is not in beastes, be they neuer so brutish, for they neuer put their yong ones, in the keeping of others, though nature giue them neuer so many, but they nourishe them themselues, and are suche zelous protectors of their yong ones that they keepe them always in their armes, till such time as they can auoide daunger. And that which is more to be marueled at, there riseth a certain iealousie betweene the male and the female, who shalbe the keeper, and for that intent they quarrell together, and fight one with an other. The whiche maye be seene not onely in the Apes and others, but also in Beares, whiche of their na-

The Apes.

ture

ture are fierce and cruell, and yet they haue so greate affection to their yong ones, that they are not only content to nourishe them with their milke, but so soone as they are brought forth, hauing almost no forme nor fashion, they licke them and pullishe them to make them more perfect. Likewise the litle Birds, who although they haue fine or sixe vnder their wings, and hauing neyther milke, grayne, nor other seede for their sustenance, notwithstanding they spare neither Art nor diligence, wherewyth nature hath endued them for their nourishment. It is therefore a true witnesse of humaine miserie, seeing that man beginneth so soone to be depriued of that which to him is due, by iust right of nature, being forced to sucke the milke of a straunge woman, yea, and many times of suche a one, as maye be founde best cheape, what corruptiõ or deformitie so euer she haue. The which many times is so contagious vnto the children, that it were better for them to be nourished

An example for fathers and mothers.

of some brute beast in the wildernesse, than to be put into the mercie of suche nurses, for not onely the bodye remayneth infected and marred, as by antiquitie the experience hathe bene in Titus sonne to Vespasian, and many others, the which as writeth Lampridus, was all the dayes of hys lyfe subiect to infirmities and sicknesses, for that he was nourfed of one subiect to sicknesse. But that worse is, when that there remayneth some spot or crime in the soules of this vicious noursing, as Dion ẏ greke writeth in the seconde booke of Cesars, when he maketh mention of Caligula the fourth Emperour of Rome, the cruelties and infamies of whome, was not imputed to father or mother, but to the nurse that gaue him suck, the which being cruel or barbarous of hir selfe, rubbed the endes of hir breasts with bloud, causing the childe, to whome she gaue milke, to sucke them. The which thing was afterward so well practised of him, that he did not only commit an infinite

number

number of murtherers, but he lycked hys swoꝛde and hys dagger with hys toeng, being bathed and strayned wyth blaud, and wished that al the woꝛld had but one head, to the ende that with one blow he might behead them and raigne alone vpon the earth. Seing then that the child hath not felt oꝛ suffered soꝛow inough in his mothers wombe, as soone as he is boꝛne, ther is pꝛepared foꝛ him new soꝛꝛow, by the ingratitude of mothers, which are so delicate and tender themselues, that they will not nourish them, but cause them to sucke the milke of those that oftentimes chaunge their fruite, oꝛ els fede them with milk vicious and depꝛaued, by the which meanes in pꝛocesse of time ther riseth a number of diseases, as the Pore, the Lepꝛosie, and other like, as many Phisitiõs haue declared to the great hurt of poꝛe children, and continuall infamie of their mothers, foꝛ this is of a truth, that if the nurse be fꝛowarde, oꝛ subiect to dꝛunkennesse, oꝛ otherwise of maners depꝛaued,

The vncredible cruelty of Caligula.

ued,

ned, the childe shall be frowarde, not by the receiuing of the milke, but with oftē looking vpon them, if she be a drunkerd, she will cause the childe to be the lyke, as it is read in the life of the Emperor Tiberius, who was a great drunkarde, for that the nurse that gaue him sucke, did not only drinke vnmeasurably, but also she gaue the childe soppes tempered in wine. Here you may see, that the nurses haue so muche power, as to reforme the maners and bodie of ẏ childe. So that if she be sickly, she rendreth the childe sicklye, if she be wicked, she causeth the childe also to be wicked. Leaue we him therefore in the protection and keeping of his nurse. In howe manye dangers is he wrapped, whilest that he is a nursing, what pain and displeasure haue they, which in ẏ meane time haue the charge of them, some will crie all the night long, so that their nurses can take no rest, some when they can scant go, will fall and breake their faces, and their lims, so that many times there is

Cardan in his booke De subtilitate.

seene

ſéene manye woundes and ſoꝛes aboute them, without putting in coumpt many diſeaſes, which they take of the coꝛruption of their parentes. But who is not aſtonied, to ſee the fantaſticall woꝛkings of this little child, the which foꝛ the moſt part ſeaſeth not to dabble in the water like a little frog, maketh little houſes of earth, counterfeiteth the hoꝛſman in ryding on a little ſticke, runneth after dogs and cats, wil be angrie with ſome, and pleaſed with others, who woulde thinke that ſuch a miſerable creature, ſo vile an abiecte, being couered wyth ſo many maledictions, by ſucceſſion of time would become ſo pꝛoude and loftie. The whiche being pꝛofoundly conſidered by the tragicall Poet Euripides wꝛyteth after this ſoꝛt.

The birth of children we may lament & weepe,
For to be borne in miſerie ſo deepe.
Which being dead, they muſt be layde in graue,
With ſobs and teares, this doth our nature craue.
Wherfore ſeeketh life always poſſeſt with paine,
Or light to them whom nature doth diſdaine?

But

Rouland Peter in the traduction of bookes of the nature of man.

But muche more worthily, and with an other zeale, the great celestiall Prophete Job made the lyke complaynte, when he had his rigorous combats or reasonings with God, saying:

Remember Lord how thou hast made me weake,
Euen as a Potter hath made an earthen pot,
The which he may transforme and also breake,
And turned me to cruds like Cheese I wot,
Thou hast also turned me like to milke,
Glad eke with skin, with members compassed,
With bones and sinewes, and flesh as soft as silke,
Replenished with life, and wit established,
So that I liue vnder thy godly scope,
Where thou doest norish me to a more better hope.

If then the great Prophete Jeremie hathe bewayled by great compassion the common weale, being captiue in Babilon, and if Anchises hathe lamented the destruction of Troye, the Consull Marcellus the Citie of Siracusa when he sawe it on fyre, and Salust the corruption of Rome: We may well with so many men of fame bewayle the myserable entrie that man maketh into this worlde, bys

aduaun-

aduauncement, and perillous conuersa-
tion, & his sorowfull and strong depar-
ture, which being profoundly considered
by the Prophet Esaye, doth bewaile his Esay. ix.
birth, and murmureth against his knées
that beide him vp, and also the breastes
that gaue him suck. Likewise, the Pro-
phet Ieremie being pricked with the Iere. xx.
like spirite, and considering that man
is made of the mouldes of the earth, con-
ceyued in sinne, borne in payne, and at
the last made a praye for wormes, doth
wishe that his mothers wombe had ser-
ued for his toombe. But let vs take a lit-
tle heede at the most excellent anotamie
that the holy Prophete Iob maketh whe- Iob. xiij.
he saithe: Man that is borne of woman
hath but a shorte time to liue, and is full
of miserie, he commeth vp and is cutte
downe like a floure, he flyeth as it were
a shadowe, and neuer continueth in one
state. Now let vs gather somewhat out
of these woordes, and lay the weight and
authoritie to eache one of his sentences,
and we shall find that all the heathenish

Philo-

Philosophie is but dreames and smoke, to the regarde of that of the spirite of God, when that he will enstruct man to humble and knowe himselfe, as appeareth, when that he calleth him (mā born of a woman) hath he sayd that without a cause? no, for among all the creatures whome God hathe created, there is not one more subiecte to miseries and infirmities than a woman, especiallye those that are fruitefull, for they haue scant a monethes rest in a whole yeare, but that they are continually ouercome wyth sorow and feare. Then he sayth (hauing a short time to liue) what is more shorter than the life of man, vnto whom in stopping his nose and his mouth, the lyfe is gone, for his life is nothing but a little blast of winde enclosed therein. The whiche being considered by Theophrastus, and manye others murmured against nature, whiche had giuen the benefite of long life to Hartes, Rauens, and other foules and beasts, vnto whom the life brought no profit, and vnto man,

A cōplaint of Theophrastus, for that the life of

King

king of all things vpon earth, hath gi- beastes is
uen so short life, although he knoweth longer thā
howe to imploye his time, and yet the the life of
little time that he hath, is shortned by man.
slepes, dreams, augers, cares, & other
indignations, in suche sorte that if we
should recken all, there resteth nothing
lesse than life. When the Prophet com-
pareth man to a shadowe, what is this
shadow? anye other thing than an out-
warde shew, that deceiueth the sight of
man, a phansie, a false figure, without
substance, the which somtimes seemeth
to be greate, and incontinently little.
Euen so it is with man, the whyche
sometimes seemeth to be somwhat, and
neuertheless, of himselfe is nothing.
For whē that he is elected most highest,
and when that he is in the highest de-
gree of honor, then sodenly he perisheth,
so that no man knoweth wher he is be-
come, no more than a shadowe whē the
night is come, and to him it chaunceth
as the Prophet Dauid saith: I haue seen
the wicked mightie and flourishing as

the

the grene Way, and I haue passed by, and he was gone, I haue sought him, but he was not to be found.

We haue here shewed as much as is possible, by how many perillous daungers man hath his first comming forth into this worlde. Now therefore let vs consider a little, what he is when he is sprõg vp, let vs se whether that there is any end of his miseries. But if we be equall Iudges, we shall finde that rather he doth encrease his miseries, for it is the season wherin nature doth reare against him a more furious combat, his blood beginneth to rise, ỹ flesh prouoketh him to his owne pleasure, the sensualitie doth lead him, the malicious worlde espieth him, the deuill tempteth him, in that it is impossible, but that he which is assailed with so many vices, & succoured of none, in the end is discomfited and ouercome, for in the bodye in youth, riot, libertie, riches, and delicatenesse aboundeth: all the vices in the worlde, saith Marcus Aurelius, doe there

plant

plant their siege. It suffiseth not onely this miserable creature, Man, to be norished with straunge milke, but also he must be constrained to receyue instructions of others than of his parents. For there are fewe Catoes that will take the pains to enstruct their children, they are forced to proue the seuerities of masters, for to teach them the beginning of Artes & sciences, seing that there is no ground be it neuer so fruitful & luckye, but will be vnfruitfull, if it be not diligently laboured, and the more fruitfull and fatter it is, the more wædes and Darnell it wil bring forth: Also the more that the childe is wakened, the more perill there is, least he straye. It behoueth when the trees are yong to vpholde them, and to cut the ouerweighty braunches, if that afterwarde ye pretende to gather anye fruite. Likewise it is necessarie to reforme and correct the vices that raigne in youth, least that afterward it returne to the parents ignominie and reproche. But there are at this day many fathers

A complaint of fathers that commit their children to ignorant and vicious tutors.

and mothers, which for defaulte not to haue well instructed theyr chyldren in theyr youth, in steade of rest and consolation, and eate theyr breade in theyr age, with sorowe. Moreouer there are many mothers, whiche in steade of gyuing them good and godlye instructions in their youth, intertaine and noury the them in voluptuousnesse and deliciousnesse, but though they are nourishers of their bodyes, yet are they destroyers of their soules. And if Heli was grieuously punished with his children, for that he did not chastice them so sharply as their offences did require: what shall become of those fathers and mothers, whiche in steade of correctors of their children, are their corrupters? and these kynde of parents are compared to Apes, which kyll their yong ones by too muche strayning them betweene their armes, and kéeping them so deare: and this is the cause that so many fall into the hands of the hangman, which are to them reformers and correctors. The auncient Romanes had

An yll example of fathers towardes their children.

those

those parentes in so greate detestation which did not correct their childrē, that they did ordein and stablish a law which was called Fatidia, by the which it was ordeyned, that for the first attempt the said Law should be shewed the child, for the seconde time he should be corrected, and the third time hanged, and the father to be banished, as for default of giuing chastisement to their childrē, they were partakers of their euill. But I would gladly demaund what those auncient Romaines would doe, if they saw the pitifull estate of many of our common weales, with what Irons, with what bondes or torments would they beate downe the fathers and mothers? who in the steade of giuing good exhortations to their familie, and to shew thē selues the firste examples of vertue to their children, before that they send thē to be instructed, they them selues doe breake & deprane them by their naughty and wicked examples. For the first precept that they giue them how to liue

Many mothers make the ropes wherwith their children are hanged.

wel, is to blaſpheme, crie, exerciſe gluttony and drunkennes, to diſpiſe the ſubſtance of their innocencie, to be a fornicator, and to kiſſe women and maidens in their preſence. And manye mothers there are this daye in the world, which doe as Herodias did, that learne theyr daughters to daunce, Rethoricke termes, to haunt companies, ſcoffe & flout, to paint and plaiſter their faces, to deck their fingers with rings, & their neckes with Iuels, as though they were Iuell ſellers pretending to keepe a ſhop. But in the ende it will chaunce to them as it chaunced to the Prophet Dauid, whoſe ſinne was puniſhed by his children, which were ſo wicked, that one of them named Aman did deflowre his owne ſiſter Thamar: and the other called Abſalon dyd kill hys brother Aman. Afterwarde he ſought the death of hys owne father, and chaſed him out of hys kingdome. The rule of the auncient Philoſophers hath alwayes bene found true, that many committe many gree-

uous

nous crimes in this worlde, ỹ punishing wherof, God kepeth in the other worlde, except the sinne that man committeth in the bringing vp of his Children, for the whiche customablye he beareth the payne and punishment in this worlde. For the father can giue to the child but fraile and mortall flesshe, by the corruption whereof, the life taketh end, but by good learning and knowledge, the eternall prayse and memorie redoundeth. Therefore to conclude, if that the children haue bene in great perill and misery, being nourished with spotted milk, for the most part of strange nurses, yet the perill doubleth to those that shoulde cause them to be instructed, for that the foode of the body is more vile than the foode of the soule. But for bicause that we haue not yet spoken of Plato who hath more deuinely philosophied vpon humaine calamities, than all the rest of the heathen, the whiche he hath so well gathered togither and set forthe, that many reading his booke of the immor-

talitie of the soule, did cast them selues from the high rockes and mountains in to the flouds and raging waues, to the ende, that ending the thræde of their spitefull life, they might haue the fruitiõ and ioye of the seconde life, which is the true and assured place of rest.

The greate Philosopher Plato, in a Dialogue that he hath made of death, & discourse of this wicked world, writeth to a certaine Philosopher named Socrates, and sheweth by a maruellous eloquence, the miseries of our life, as followeth. Knowest thou not (sayth he) that this humaine life is as a pilgrimage, the which the good and wise men perfourme in ioye, singing with gladnes, when that of necessitie they drawe to their last end. Doest thou not know that man consisteth of the soule, the which is shut vp within, as in a tabernacle, with the which nature hath inclosed vs, not without great troubles and verations: and yet in the meane time, if she distribute vnto vs any part of hir goods, they

are

are hidden from vs, and are of a shorte time, ioyned wyth sorrowe and bitternesse, at the occasion whereof, the soule fæling dolor and grieke, desireth the celestiall habitation, and wisheth for the benefite thereof. Consider that the departure out of this worlde, is no other thing than a chaunging from euill to good. But harken, sayth he, from thy nativitie vnto thy graue what kinde of miserie is there but that thou hast tasted, eyther penurie, colde, heate, stripes. &c. yea before that man can shewe his cogitations and thoughtes, what other messanger or more certayne token can he haue of his miseries, than hys weepings, wailings and complaintes: after that he hath tasted so many euils, & that he is come to the seauenth yeare of hys age: then it behoueth him to haue tutors and scholemasters for to instruct him in good learning: growing further in yeares, and comming into his adolescencie, it behoueth him to haue more rygorous reformers for to tame his wilde youth,

and to breake him to labor. This being done, his beard beginneth to growe, and then he becommeth man, and yet notwithstanding, it is then the time that he entreth into deeper cogitations and trauell in the spirite: it is requisite then that he frequent publike places, that he haunt the companie of those that are as touchstones for to knowe the good from the euill. If he be come of a greate and noble stocke, he must make many enterprises of warre, to put himselfe in infinite perils, hazarde his life, to shed hys bloude for to die in the bed of honor, or else he shall be reputed a dastardlye coward, and despised of all men. If he be of base estate, and that he be called to the knowledge of Artes, for all that he leaueth not to runne into a thousand daungers, trauelles, paines, and lettings, as well of the bodie as of the soule. He trauelleth daye and nighte, and sweateth water and bloude, for to get agayne that which shall maintaine his estate during his life, and oftentimes it is seene what

paine

paine so euer man dothe take for his liuing, he can scant get to serue his necessitie. It is not therefore wythout a cause that Marcus Aurelius the. xvij. Emperoure of Rome, considering the myserable condition of oure humantie, was wonte to say, I haue thoughte in my selfe whether there myghte be founde any estate, anye age, any kingdome or any worlde, wherein might be founde anye one man, that dare vaunt not to haue tasted in his lyfe tyme aduersitie, and if there myght be founde one, it shoulde be suche a fearefull monster on the earth, that bothe the deade & the liuing would be amased to beholde him: then he concludeth after this sorte, saying: And in the ende I founde myne owne account true, that he that was yesterdaye, riche, was to daye poore: he that was yesterday in helth, was to day sick: he that laughed yesterdaye, to daye dyd weepe, he that was yesterday in prosperitie, was to daye in aduersitie: he that was yesterday aliue, was to day deade.

A notable sentēce of Marcus Aurelius vpon humaine miseries.

Let vs now returne to our former wordes, and deduce the great things by the leste. Who is he among the humaynes, that hath giuen himselfe to any science, or otherwise to liue, whose science hath not in the ende accused him, and with the whiche he hath not bene displeased, combered and werie? and for the better triall thereof, let vs consider particularly the principall estates. Let vs beginne with those that occupie the water, and sayle on the seas, in howe many daungers are they daye and night? what is their habitation any other than a foule and filthy prison? as also their maner of liuing: what is their raiment but only a very smell of the wether? they are alwayes vagabondes, and continually in exile, wythoute any reste, beaten wyth windes, raine, hayle, snowe, in feare of Pirats and Rouers, rockes and tempestes, and in hazarde to be buried in the bellies of fishes. For this cause it is that Bias the wise Græke Philosopher knew not whether he should recke these kinde

The misery of those that sayle on the sea.

of.

of people amōg the terrestriall or aquitall sort, & doubted whether ỹ he should number them among the liuing or among the dead. And another named Anacharsis, sayde, that they were no further from death than the bredth of.ỹ or iỹ.fingers, euen so muche as the wood contained in thicknes, in the which they sailed. And if that their life semeth vnto vs cruell, what greater sweetenesse thinke we to finde in husbandrie, and in the labor of the rusticall sorte, the which at the first seemeth vnto vs swéete, lucky, peaceable, simple and innocent, also that many Patriarkes and Prophetes, haue chosen this kind of liuing, as that in which there is least guile and deceit, and also that many Romain Emperors haue in times past left their Pallaces, Capitols, Arkes, triumphes, glorious and fair buildings and Empires, with all the rest of their worldly maiestie, for to remaine in the fields, to til and labor the earth, trees and gardēs, as we reade of Diocletian, Attallus, Cirus, Constanti-

A prayse of husbandrie for the better shewing of the miseries that follow.

nus

tinus Cesar, and others: but those that will consider these things more nearer, they will saye that among these Roses, there are a great many thornes. This being true, that God hauing driuen mã out of Paradise, sent him into the earth, as to a place of exile, and said vnto him, the earth shalbe cursed for thy sake, thou shalt eate therof in trauell and paine all the dayes of thy life. For she shall bring forth thornes, weedes, & thistles, and thou shalt eate the herbes of the fielde, in the sweate of thy face shalt thou eate thy bread till thou be turned againe to earth, out of the which thou wast taken. But alas who hath more experimented or tasted this which God hath spoken, than the poore labourers or husbandmen, who manye times after that they haue labored, sowed, & tilled the groũd, trauelled all the daye long, endured extreme heate of the sunne, the rigor of the colde, sometimes bitings or stingings of venemous serpentes or wormes, sweated blonde and water, all the yeare

yeare long, for to dreſſe the earth their nurſe, hoping to gather the fruites, and ſodenly behold a haile, a froſt, a tẽpeſt, a thunder or lightning, that will ſodenly defraud thẽ of all their hope. To one, his ſhæpe and Oxen die: to another, whilſt that he is labouring in the fields, the men of war and ſouldiers come and ravish that which he hath, in ſuch ſorte that when he returneth to his houſe, in ſteade of receiuing conſolation and finding reſt, his wife bewayleth, his children crieth out, al his familie lamẽteth and crieth out for hunger: to be ſhort, it is no other thing than a griefe and a wounde, having a continuall cauſe of dolor, which ſodenly complaineth of one thing, incontinently of another, now of the rain, thẽ of ỹ great derth, alſo of the winds and tempeſts, but aboue all, the men of war, with a company of other griefs, figured in forme of a complaint, by a (Da pacem) the which a friende of mine made me this other day, the tenor whereof hereafter followeth. Plato.

A

A complaint of the pore husbandmen in Meetre, made vpon, *Da pacem Domine in diebus noſtris. &c.*

O God whome no man can gainesay,
thou knowest if that I lie,
That neither horse nor mare is left:
to whome then shall I crie:
Give *Da*
But vnto thee O Lord and King,
which doest bring things to passe,
The vengeance therefore that I crave
is to giue vs and them alas, peace
pacem
The peace which is so necessarie
giue vs, this I thinke best,
Yet if thou wilt punish mankinde
thou hast good cause and maist.
O Lorde, *Domine,*
Our fathers that before haue bene
though in the world they were
The like wickednes haue neuer seene
as we which now are here.

in diebus noſtris, in our
In labor and in trauell great dayes.
with face arayed with ſweate,
This three dayes haue I labored,
yet I and mine want meate.
quia non eſt bicauſe
I haue planted, ſowed, & cut my vines, there is no
I haue hedged and dungde my land,
For to giue food vnto my babes, (ſtand:
but who can their furious foes with-
alius other
Not one alone doth me moleſt,
but I am aſſailed day by day:
As well of theeues as men of war
my goods fo them are made a pray.
qui that
Our ſheepe and lambs they do deſtroy,
our Calues they kill each one,
Such men they are that vs annoy,
helpe thou O God alone.
pugnet fighteth
Alas it is a wofull caſe
among vs men of husbandrye,
When ſouldiers that go to the warres,
rob vs as they go by.

pro

for vs, *pro nobis,*

O my Creator, when I do thinke
on thy bountie, comfort I craue,
Knowing that of the wrong that I doe
of thē no recompence I haue. (beare

but only thou *nisi tu*

In worldlings for to put my truſt,
no, there is no reliefe,
In them there is no helpe at all,
but in thee my hope moſt chiefe.

ô God. *Deus.*

When pilferie ſhal ceaſe,
when reaſon and good policie
In iuſtice ſhall take place,
then the good time ſhall be.

Miſerie of Merchantes, with a plaine diſcourſe of their fraudes and deceytes.

Let vs leaue theſe poore husbandmen with their miſeries & trauels, and procæde more forwarde. Let vs ſee what is done in the trade of merchandiſe. If we doe conſider it externely or outwardly, it ſeemeth voyde from miſeries, and a promiſe of reſt, for the richeſſe in which it aboundeth: alſo for that Plinie ſaythe, it was inuented for the neceſſitie of life,

and

and that many wise men, as one Thalust, one Solon, and Hippocratus haue exercised it, and also that it is an occasiõ to kæpe Princes in peace and vnitie, trãsporting from one citie to an other, that which aboundeth in the one, and lacketh in the other, but we can not so wel cleak it, but that ỹ eye may wel sæ, how much the life of Merchauntes is vnquiet, and to how many daungers they are subiecte continually as well by lande as by Sea, without putting in account, that for the most part of their time they are as Fugitiues and Vagabundes from theyr townes and countreys, and they sæme little to differ from banished, sauing that their banishment is willingly, for that they flæ, runne and burne by sea and by land, by fires and flames, for a couetous heate of an vnmeasurable gayne, and they are contented to be depriued of rest & ease that they ought to receiue of their owne wiues and childzen, landes & possessions, and to be at al times in hazarde of their liues by a thousand meanes and

ways that are for them prepared of Pi-
rats, and others, and al for an vnsatiable
auarice, that doth dayly torment them,
not forgetting how they do periure thē-
selues, beguile and deceyue their neigh-
bor, in such sorte, that with great payne
any vsing ỳ trade can be made riche, but
by beguiling of others: and haue in theyr
common prouerb, ỳ they nēd but turne
their backe a while to God, and enlarge
a little the entrie of their conscience, for
to be ryche, and surmount fortune: to the
which we may adde many other euils
and maledictions, that depende thereon,
when that they bring vnprofitable mer-
chandise out of strange countries, which
are not necessarie for our humaine life,
but only to maintaine women and chil-
dren in pryde, pomp, and vaine glory, as
though oure nature were not inoughe
subiect to wantonnesse and delicatenesse
of it self, without pricking or prouoking
it any more, and in the mean time there
is no Realme nor Prouince, but that
they begger of money, wyth their newe
knacks,

Corrupti-
on of the
estate of
merchants.

knacks, and that worse is, hauing learned the maners and orders of straunge countries, they vse it in the sale of their merchandise, and therwith deceiue and beguile vs. They make their assemblies, counsels and assises, and haue Burses, wheras the Merchants and Brokers sel vnto the retailers that which is naught, and the Retailers vtter it to vs, & therewith beguile and deceyue vs. Also sometimes the daunger is greate, for vnder the colour of their trade and trafficke, they haue conference wyth straunge and forren Princes, and vtter to them our secrets, lend them money, and in the ende they betraye and sell their natiue countrie and cõmon weales, the which we in Fraunce haue knowen and tasted within these few yeares, to the losse and detriment of many people. I leaue to speake of a thousande other fraudes and deceytes, when that they mingle and chaunge their drugs, on the whiche many times the life of men dothe depende. Notwithstanding, such is the order of

their science, and also they instructe their seruãts & factors in their youth to do the like, and those that haue the most subtilest & sharpest wit, they encrease their wages, to those specially, ỹ can best forswear themselues, tell a faire tale with their tongue, or counterfet ỹ Genoway, the Italian, the Florentine, or ỹ Venetian: and things are brought into so pitifull estate, that one dare not go out of a shop, after that he hath offred a certain price, but when he returneth, incontinently he shall finde the ware chaunged by these yong theeues which haue no cõscience but gage their soule to the Diuel, for to enrich their maisters. There is yet another kinde of Merchantes, of whome as yet we haue not spoken of, the which decke their shops with other mens goods, and vnder the colour to make some great trade of merchandise, borowe here of one, & there of another, beguiling their creditors, & after that by such meanes they haue gotten and robbed frõ other men a great sum or value,

then

then become they bankroutes, and get thē to some other land or country, whereas they liue at their ease, of that whiche they haue gotten by fraude and disceyte of others, so that sometimes they leaue their creditors in suche pouertie, that there haue bene some that haue hanged themselues with their owne handes, seing themselues frustrate of that whych they thought to haue bene as sure of, as if it had bin in their purses. The which things being deepelye considered by the Athenians, woulde not permit nor suffer that Merchants should dwell among other Citizens, but ordeyned them certaine places, separated from the Cities, whereas they did vse and occupye theyr trade. Also there haue ben many auncient commō weales, wheras Merchantes haue not bene elected into dignities and offices, nor admitted into the counsell of the Citizens, and other members of the Citie: as in like case the Ecclesiastical fathers haue oftentimes condemned them in manye places of their wri-

tings, as S. Iohn Chrisostome, and S. Augustin that say that it is hard for the to please God, or to be penitent for their sinnes.

The miserie of men of war.

Let vs consider a little the tragicall life and seruitude of those that frequent the warres, the whiche is so cruell and straunge, that brute beasts doe abhorre it: for they rest the night time in their caues & dennes made in the earth, but the souldier waketh for the most part, and endureth raine, hayle, snowe, hunger, colde and heate, and when that he heareth the sorowfull signe of battel, he must prepare him selfe either to sudden death, or els to kil & murther his neighbour, so that for a Monethes wages, he maketh his body a fense or bulwarke against the shot of a gunne, in such sorte that amõg all the miseries in the world there is none equal or like to the souldiers. But wilt thou knowe how pitifull the spectacle of the war is: hast thou at any time seene the conflict of the Liõ & of the Beare, or of anye other furious beasts

I haue treated of this more at large in a treatise the last yeare, of peace and war.

beasts together? What a cruelty it is to see them rēt & teare one another, but how much more abhominable is it to see man against mā, furious and wode, raging like a brute beaste, for to exercise his rage against his neighbour, without putting in account an infinite nūber of harmes that hang theron: it is the pore people that hathe edified and builded so many faire Cities, it is they that haue ministred vnto them by the sweate of their labor, and by their diligence haue enriched, fortified and mainteined thē. But behold, euen in their presence they are spoyled and ouerthrowen, their cattell taken away, their corne cut downe out of time, the pore labourers killed & murthered, townes and villages burned, all is in feare and continuall torment, there is no houshold, but weepeth and lamenteth, their husbandrie decays and wareth colde, the pore people that are disherited are constrayned to fast and to die for hunger, or els haue their refuge to Artes vnlawful and defended

for to sustaine their pore life, virgins are defloured, ỹ chast matrons remayn barren in their houses, good lawes decay, humanity is defaced, equitie is suppressed, the Region is left waste, holye places are prophaned, the pore old men remaine captives, and oftentimes they se their childrẽ slain before their faces, there is found an infinite number of widowes, as manye orphelins: Kings, Princes and Monarchs are envied for the great subsidies and tares that they leuye on their subiectes, nothing but murmurings and hatreds, the straunger must be entertained to get hys good will & fauor, there muste be made great dispensations, for those that prepare thẽ selues to the warre, be it by sea or by land, bullwarkes must be fortified, rampiers made, dressing of tents, haling to the campe, gunnes, armor, & charcte, filing of diches, kæping of watche and ward, with other like exercises of war. Alas was it not inough, that nature had created mã so miserable and abiect, and sub-

subiect to so manye euills, but that she must adde vnto him the warr, which of it selfe is an euill so straunge and pernicious, that it comprehēdeth in it self, and surmounteth all other kinde of euils, and also of it selfe is so pestilent and contagious, that it afflicteth not only the wicked, but also, yea and most of all, the poore and innocent? But if that our rage and crueltie were extended vpon the Heathen, and those that knowe not God, then might the victory be a cōtentation to the victor. But good God, shall we shewe wherein the glories and triumphes of warres among Christian Princes doth consist? Their health and conseruation is the decay and ruine of their neighbor: their riches is the spoylings of the poore and others, their ioye is the mournings and bewaylings of others, and yet many times their victories can not be so happie, but that bothe the vanquisher and the ouercommed maye weepe and lamente. For there was neuer battell so lucrie, but that the van-

The harmes that come by warre.

quither at the laſt doth repent, if he be touched with any ſparke of humanitie. The which the heathen haue acknowledged and confeſſed by their owne proper witneſſing, as alſo the great Emperor Marcus Aurelius, the whiche after manye glorious victories obtained againſt his enimies, as he receyued hys triumphe at Rome, feeling in his harte the wrong that he had don to his neighbor, began to crie out when that he was conducted to his chaire of triumph, ſaying: what more greater follie or vanity may an Emperor of Rome haue, for becauſe he hath cõquered many townes, ſtirred thoſe that were at reſt, deſtroyed Cities, raſed ſtrong holdes, robbed the poore, enriched tyrants, made an infinite number of orphanes and widowes, and in retompente of al theſe harmes, he is receiued with triumphe and magnificence: many are deade, and manye haue trauelled and taken paynes, but one alone beareth the glory. Then he addeth theſe wordes: by the immortall Gods,

when

when I was brought to Rome in such a triumph, & saw the poore captiues in yron bandes and chaines, I poured out the widdowes lamentations, I saw an infinite number of treasure ill gotten, whē I remembred them dead, I reioyced outwardlye, but inwardlye I wept teares of blood, & began to crie against Rome after this sort, come hither Rome why reioycest thou at the wrongs of others? art thou of more antiquitie than Babilon, more fairer than Helena, more richer thā Carthage, more strōger than Troie, better peopled than Thebes, better compassed with ships than Corinth, more delicious than Tyre, more happier than Numantia: all the whiche are perished, clad with so many vertues, and keepers of so many vertuous, yet thou hopest to remain for euer, stuffed vp with so manye vices and people so vile and vicious. Beleue one thing of a suretie, that the glorie that is at this houre of thée, hath first bene of those, and the destructiō that hath come vpon them shall like-

The christian philosophie of a heathen.

A notable discourse.

likewise come vpon thee. O what philosophie, what holinesse, what oracles, and what prophecie is found in a Heathen man, which had no knowledge of the Euangelicall light? May not we be ashamed that haue bene nourished at a better schole, and illuminated with the grace of the holy ghost, that this Pagan shall rise at the daye of iudgement, and condemne vs, that make such hauock of humaine blood? seing that the war hath alredy for many yeres past disquieted ỹ Christiã weale, so that with great pain can be found at this day, any Region in Europe, but that is staind with humain blood, neither sea nor riuer, but ỹ hath bene chaũged red. Helericus King of the Gothes, hauing in time paste destroyed Rome (as Paulus Orosius sheweth, that flourished in his time) caused to be proclaimed with the sounde of a trumpet, that they shoulde not molest nor hurte those that were fled into the temple of S. Peter and S. Paule. But things are come to suche desolation in our age, that

The cruelty of soudiers.

Gaudentius Merulus murthered in the Church.

that there is no sanctuarie nor sauegard in temples nor holie places, but ẏ poore maidens and wiues haue bene violated, and the poore shepe of Iesus Christ haue bene slaine and murthered, so mad are men without sparing aged, kind, or dignitie, but they sacrifice all, so that it seemeth that they will fight to ouerthrow nature it selfe, so that in the ende it will come to passe (if that God prouide not remedie) that the publicke weales shall be peopled with wild beasts or trees, for by little and little the world wareth desert. But what is the cause that we are so prompt and enclined to lose and decay those, for the preseruation of which, our sauiour Christ was willing to die: but why are we so desirous of their life and bloud, seing Iesus Christe hath shed his for to preserue and saue vs all? But at the least, why haue not we so muche compassion one of another, as the brute beastes haue, the which shewe not their rage and crueltie one againste an other, or if by fortune they fyght sometimes,

A comparisō of the warre of mi and the warre of it beastes.

it is when that they are oppressed wyth hunger, or for the defense of their yong ones, and yet they help themselues with those armours that nature hath appointed them, without adding to them other kynd of weapons inuented by the diuel, for there is no earthly things, but that may be ouercome with the force of gunnes, so that weying well this inuention, it is not only more dangerous, than also the cutting weapons of the worlde, but also it is more pernitious and pestilent, that any other venim or poyson, yea, worse than the thunderings and lyghtnings that come from the aire, the which for that it is composed of foure straunge elementaries, being in the moste parte of his greatest dryeth, casting the fire in the middest of the smoke, multiplyeth of the ayre and of the fyre, and mingleth with the moysture, in suche sort that the nature of euery element fyghting with the other, conuerteth in humor and in great thundring, bycause that the heate with the moysture can not agree, nor endure

dure together, but straineth to come forth, the aire addresseth to the ayre, and the fyre drawеth of his nature trauelling to mount hie, being an action superior, and exceeding in power all the reſt, the whiche he turneth into his nature before comming out, by the which meanes groweth such a hurling noyſe, that it is neceſſarie that the thing wherein this poulder is, be put in pieces, or that the moſt weakeſt, giue place to the strõgeſt. And then of all this ſtuffe, commeth Canons, double Canons, Serpentines, Culuerines, Bakers, Faucons, Fauconnets, and ſuche like. In the naming whereof, the cunning maiſters haue greatly fayled, in impoſing to them the names of birdes, the which ſerue to giue and ſhewe vs melodie and pleaſure, they ſhoulde rather appropriate to them the names of the infernall Diuelles, for as thoſe engins ſerue to rent and dismember the bodies of men, ſo in like caſe doe the Diuelles beate and paine the ſoules in Hell.

We haue heere shewed what is done in the warres, & the recompence of those that frequent it. Now let vs see what is done in the palaces of Princes, & what is the felicities of the Courtiers, whiche make a shew of their delicatenesse. Seemeth there any greater felicitie in the world, than to haue the Princes fauour at all times, to be cherished, to distribute largely to others, to take the best spoiles, to vse courtly maners, embracings, kyssings, conueyings, and other offices of humanitie, with an infinite number of such kynde of dregs? They are of this sort craftie and wily, that do as the fisher man, who as sone as he hathe any thing in his net, draweth it vp, and so goeth away withall: other some there are that playe all out: and others that remayne vntill they are as full as spunges, and in the ende they are made to restore all: others also that doe nothing but inuent subsidies, and seeke meanes to enlarge or multiplie the treasures of kings, and so become ryche, wyth spoyling of the

poore

poꝛe people. And Pꝛinces do by thē ma-
ny times as we do by our hogs: we let
them fatten, to the ende to eate and de-
uour them afterward, so are they suffe-
red many times to enriche themselues,
foꝛ to be despoiled after when that they
are so fat: and one that is new come shal
many times be pꝛeferred in their pla-
ces. Here you may sée how ỹ these poꝛe
courtiers sell their libertie to become
rich: they must obey al cōmandemēts be
they iust oꝛ vniust: they must frame thē
selues to laugh whē ỹ Pꝛince laugheth,
to weep whē he weepeth, apꝛoue ỹ whi-
che he apꝛoueth, & cōdemne that which
he cōdemneth: they must obey to all, al-
ter and change wholly his nature, to be
seuere with those ỹ are seuere, soꝛowfull
with those that are soꝛowfull, and in a
maner transfoꝛme themselues into the
nature of him whō they will please, oꝛ
els to get nothing. If the Pꝛince be
impudent, they must be the like, if he be
cruell, they must delight in bloudshed.
To be shoꝛte, they must frame themsel-

nes to al ordinances and maners of the Prince, or whome they will please, and yet many times one little offence stayneth al the seruice that one hath done in his life time. The which those that assisted ỹ Emperor Adrian did feele, who when they were elected by him into hys estates and dignities, by the report of diuers flatterers, they had not only takē from them that which before he had giuen them, but also they were declared to be his chief enimies. The which Plato liuely considering, and foreseeing in the Court of the Athenienses, did prõptly quit their deliciousnesse, and yet he coulde not so well take hæde to himselfe but that he returned to Dennis a tyrant of Sicilie, who in the ende solde him to Pirats of the sea. But what happened to Xenon that olde, sage, & graue Philosopher, whome Phalaris in satisfaction of his seruice, caused most cruelly to be put to death, as also did the King of Cyprus Anacreon to the noble philosopher Anaxagoras: and Nero his tutor Seneca,

and

& Alexander, Caliſtenus, for that he would not worſhip him, cauſed his feete to be cut off, his eares & his hãds, alſo his eyes to be put out, and ſo left in the mercy of a ſtraight priſon or dungeon, wherein he fynished moſt miſerably hys dayes. Such hath bene many times the end of a great number of learned men, who bicauſe they would not obey to the fearfull affections of Monarchs, loſte their liues, in recompence of their good ſeruice, and wholeſome counſels: without putting in account the vices that frequent thoſe that followe the Courte, wheras the moſt parte of humaine thinges are abolished. Many in the Courte put off their caps to thee, that woulde be glad to ſee thy head from thy ſhoulders, ſuch bow their knee to do thee reuerence, which would that they had broken their leg to cary thee to thy graue. Many haue the name of Lorde that merieth ỳ name of a hangman, there is alwayes I know not what, nor how, or one (I vnderſtand not who is the cauſe,) that inceſſantly

Execrable vices of the Court.

one complayneth, altereth, or else despiseth. In the Courte if thou wilt be an adulterer, thou shalte finde of thy complices, if thou wilt quarrell, thou shalt find to whom, if thou wilt lie, thou shalt finde those that will approue thy lyes, if thou wilt steale, thou shalt fynde them that will shewe thée a thousand wayes how, if thou wilt be a carder or a dicer, thou shalt finde them that will cog and playe with thée, if thou wilt sweare and beare false witnesse, thou shalte fynde there thy lyke: to be shorte, if thou wilt giue thy selfe to all kynde of wickednesse and vices, thou shalt find there the very exãple giuers. Yéer may you sée the life of my maisters the Courtiers, which is no life, but a continuall death. Yéer you may sée wherin their youth is employed, whiche is not youth, but a transitorye death. whē ý they come to age, knowest thou what they bring from thence: their gray heades, their legges full of goutes, their mouth hauing a naughtie smell, their backe ful of payne, their hearts ful

of

of sorrowes and thought, and their soule filled with sin: to be short, in the Court there is very little to write, but muche to murmure at, of the which things, if thou desire a more ample knowledge, reade the worke that Don Anthonie Gueuara, Bysshop of Mondouet, and the Crowner of the Emperour: and Æneas Siluius, otherwise called Pope Pius, which haue composed two most excellente and particular treatises of thys matter, wherein they haue paynted my maisters the Courtiers so in theyr colours, that they haue stayed the hope of adding to those, that wyll discouer after them. Let vs leaue speaking of ỳ Courtiers with their life so vnquiet and miserable, and let vs contemplate a little the estate of Kings, Princes, Monarchs and Emperors, for whome onely it seemeth that felicitie is created: for if wee consider all that maye render the life of man in tranquility, happy and content, we shall finde that fortune among all other mortall creatures, hathe prouided

for them prodigally. What maketh man more wonderfull in this worlde, but goods, riches, dignities, Empire, licence to doe good or euill wythout correction, power to exercise liberalitie, all kynd of voluptuousnesse as well of the spirit as of the bodie. All that may be wished for, to the contentation of man, be it in apparell, in delicates or drinkes, varietie in meates, in magnificence, in seruices, in vestures, that which maye tickle the memorie, and flatter the concupiscence of the flesshe, is prepared for them, euen from their cradle, for to conduct ỹ estate of their life in more happe and felicitie. The discourse of which if we will consider outwardlye, there is not one but will confesse that they alone triumph ouer that, that others languishe in. But if that we wil consider things more nearer, and examine and weye them in a true ballance, we shal finde that the selfe same things, that we thinke degrees for to attaine to felicitie, and to cause them to be happie, are the very instrumentes

Princes seeme to be voyde of miseries

of

of vice, that cause them to haue more greater sorowes, & that doth render the most vnfortunate: but wherfore serueth their costlye ornaments and honorable seruices, or delicate meates? when that they are in continuall feare to be poysoned, seduced, and beguiled by their feruitors, haue not we had the experience thereof in our time? doeth not Platina write of a certaine Pope that was poysoned by the siege, with a paper that his seruant did present him: others with the smoke of torches and flames. But thys thing is most to be maruelled at, yea, and most horrible to heare, that the humaine malice shoulde be so greate, that there hath ben some that haue mingled poyson with the wafer or singing cake, and by this meanes hathe caused to die Henrie the seuenth Emperor, as I haue red in Fulschius, in his first composition of medicinable things. We may reade in Histories, that certaine Emperors durst not lie downe to rest in the night before they had caused their beds to be

A cruell and an abhominable act.

visited and lien on, and all the places of their chambers to be searched, for feare that they had to be murthred or strangled in their sleepe: others woulde not permit Barbers nor Chirurgions to touch their face, for feare that in trimming of their head or beard, they would take from them their life. And yet at this present daye they are in such feare, that they dare not put their meate into their mouthes, before that one haue tasted thereof. Were it not better (said Iulius Cesar) to die once, than to liue always in such fear and dread? But what felicitie cã a king or a prince haue, that hath vnder his gouernmente so manye thousands of men? he must watch for al, heare the plaintes and cries of euerie one, procure euery mans safegard, prouoke some by liberall giftes to do well, the others by terror and feare: he must be no lesse circumspect to nourish peace among his people, than to defende his Realme against the inuasion of the straunger: without putting in count many

The true office of a Prince.

many other calamities that are vnder the scepter. They commaunde all, and many times one or two doeth gouerne them. Pege the Florentine hathe made a particular discourse of the infelicitie of Princes, he meaneth of the wicked, where he saith, that for the most parte, three kindes of people are to them most agreable and familiar: flatterers kepe the first ranke, which are the chiefe enimies of veritie, & that empoyson their soules with a poyson so pestiferous and daungerous, that it is contagious to all the worlde: their follie and temeritie, they call it prudencie, their crueltie is iustice, their lirurious life, desolutions and fornications, are pleasures and passtimes, they are couetous, whiche they call good husbandrie, if they be prodigal, they call it liberall, in suche sorte that there is no vice in a Prince, but that they cloke it and hide it vnder the proteretie of some vertue. The second sort are these, inuentors of newe subsedies: they reste no night but that in the Morning

Three plagues from the which a Prince ought to beware of.

ning they bring some invention or new practise to the Prince, to drawe monye from the poore people: they cause newe statutes to be erected: they breake, forme, reforme, diminishe and adde: they demaund confiscations and proscriptiõs, in such sorte that all their studie is to make themselues rich on the calamities and miseries of the poore people. There is yet another sort, that vnder the shadowe of honestie counterfeiting good men, haue alwayes the eye on other mens liuings, and make the office of reformer of vices: they accuse and espie out other mens liues: they inuent wicked and false deuises, yea, and not content to get other mens goods, but also seeke their death, and by their meanes they cause manye a one to be put to death, whose life before God are innocent. For this cause it is that the Elders (as Herodianus writeth) if their Kings or Princes had behaued them selues wickedlye in the administration of the publike affaires, they condemned them

The Elders made most dredfull prayers for wicked Princes.

for.

for Diuels after their death, and assembled in the Temples with the Priestes, praying openly to the Gods, not to receiue them, but recommended them to the infernall powers, to the ende that they might be grieuously tormented. The whiche hath not bene onely obserued of the Elders before vs, but also of certaine in oure tyme, as witnesseth Anthonius Guevara, Crowner to the Emperour, in a certaine Epistle wherein he saythe, that to the Viceroy of Sicilia, for vengeance of the tyrannies that he had exercised against his subiectes, after hys death, they made this Epitaphe on hys tombe that foloweth.

Qui propter nos homines, & propter nostrã salutem descendit ad inferos.

Here you may see the miseries wherin Princes are subiect. Here are the thorns that they receiue in recompence of their brightnesse and royall dignitie, whiche ought to be like a Lampe, that giueth light to all the world. But when that it is darkened with any vice, it is more re-

prochy-

prochable than in any other private person. For they alone sinne not (as Plato wryteth) by the fault that they commit, but by the euill example that they gyue: if it be hard to be good (as Hesiodus wryteth) yet with more greater difficultie can Kings and Princes be: for the aboũdance of honors and deliciousnesse the whiche they for that they enioye, serueth them as a bayte to enduce them to euil, and they are the verye lanternes of vices. What was Saul before that he was made King? his goodnesse is shewed in holy scripture, whõ God only did elect, but neuertheless he made a sodaine Eclipse or chaunging. Howe wonderfull was the beginning of the raigne of king Salomon, the whiche being plunged in royal delices, gaue himself incontinently a praye to women? Of. xvii. Kings of Iuda, there is founde but fiue or sixe that haue continued in their vertue and boũtie. As touching the Kings of Israell, if thou wilt consider their lines from Ieroboam the Sonne of Nabath, euen to the

Kings depraued by deliciousnesse.

last,

laſt, which were in nũber. xix. they haue all in generall, yll gouerned the affaires of the kingdome. If thou do conſider the eſtate of the Aſſyrians, Perſians, Grecians, and Egyptians, thou ſhalt fynde more wicked than good. Let vs conſider what the Romaine Emperours were, which haue bene eſtéemed the moſt flouriſhing common wealth in the worlde, thou ſhalt find them ſo ouercomed with vices and all kinde of cruelties, that I do almoſt abhorre to reade in Hiſtories their liuings ſo corrupt & defiled. What was the eſtate of their common wealth before that Silla and Marius did chaunge it, before that Catalina and Catulla did perturbe it, before that Iulius Cæſar and Pompeius dyd ſclaunder it, before that Auguſtus and Marcus Antonius dyd deſtroye it, before that Tiberius and Caligula did defame it, before that Domitian and Nero did depraue it? For although that they had made it riche with manye kingdomes and Lordſhips, notwithſtãding the vices that they brought with them, Marcus Aurelius.

them, are moze greater than the kyng-
domes that they haue gayned, foz the
goods and ryches ſe are loſt, but the vices
remaine vnto this daye. But what me-
mozie remaineth nowe of Romulus that
founded it, of Neuma Pompilius that e-
rected the Capitol ſo hye, of Ancus Mar-
cius that compaſſed it wyth walles, of
Brutius that delyuered it from tyzantes,
of Camillius that dzaue out the French
men. Did not they ſhew by their doings
what felicitie is in the principall, the
which is moze ſubiect to the aſſaults of
foztune, than any other earthly things:
foz manye tymes the thzede of life bzea-
keth whē that they thinke leaſt of death,
and then the infamie of thoſe that are
wicked, is wzitten in hiſtozies foz a per-
petual memozy therof. The which thing
kings, Princes, Emperozs, and others
conſtituted in dignities, ought moze to
feare a thouſande folde, than the tong
that ſpeaketh euill, the whiche can but
ſhame the liuing: but bookes ſlaunder &
defame the deade. All the which things
being

being liuely considered by Diocleſian, and manye other Emperors, they forſoke their Scepters and Empires, and withdrew them into the fieldes, louing much better to remaine the reſt of their life in ſome deſert place, and to be content with a little, than to enioy the crooked honors of this world.

Let vs leaue ſpeaking of Kings and come we to the Eccleſiaſtical ſort, begin we with the heades, which are Popes, and Pontificals, are not they happie and fortunate in this worlde: their dignitie is the moſt greateſt, and ſupreme of al other. It is obteined without paine and labor, without warre or effuſion of bloud, it is kept without perill, they cõmaund all: Emperors and Kings do thẽ reuerence and honor, they are riche, and of great power, and all giuen to honors and dignities, although thoſe that they repreſent, wer the true example giuers of pouertie. But if thou do well conſider the ende of the Tragedie, thou wilt not count them happy, but abhorre their doings,

The miſerie of Popes.

Pope Florentine in his bookes of the infelicitie of Princes.

ings, and also complaine and bewayle their state, for if they wil follow ỳ steps of S. Peter aright, according to Gods commaundements, they must be as one that will giue his life for the preseruation of his neighbor, they alone shoulde wake, when that other slæpe, they shuld watch for al the world, they should haue no rest, but all the minutes of their life should be bestowed for the health of the publicke weale, for feare that Sathan seduct not their flocke. For if it be so, as S. John Chrisostome writeth vpon the Epistle to the Hebrewes, that he that is the rector or gouernor of one onelye Churche or congregation, maye with great difficultie be saued, so great is his charge. In what perill then are the Popes, that are gards, tutors, protectors and heades of all Christian Churches. The whiche things the Pope Adrian, a man learned and of a good life, hauing many times waied and considered, was accustomed to saye with teares to hys most priuiest friendes, that among all

the

the estates of the worlde, there was none that seemed to hym more miserable, and more perillous of condition, than the estate of Popes and Pontificalles. For although the throne and seate wherein he did sitte, was richly decked with diuerse pompes, yet was it filled with many sharpe thornes, and the precious cloke with the which they were couered, was full of sharpe poynted needels, and so beauie to beare, that hys shoulders therewith was pained: and as for the Miter that couered their heades, it is a very flame that burneth euē from the bottome of the soule: and if we wyll consider the notable Philosophie of Pope Adrian, on the Popishe ornamentes, we we shall finde it not vnprofitable: for although manye haue gaped for that dignitie, yet if ye reade Platina, and others that haue written their liues, you shall finde them so wicked, that ye will saye that there are manye Wolues among these Pastors. In consideration whereof S. Bernard lamenteth the condition of

A notable sentence of Pope Adrian on the miserie of Popes.

Pope Eugenius, when that Rome was lesse depraued than it is at this day: but what iuste occasion shoulde he haue to complain, if he had sene the disorder and confusion that hathe raygned since hys time. Well, let vs leaue the heades, and come to the members, and seke the matter more further, for that they are sicke wyth the same disease that others are. Let vs consider what were the Heathen Priestes and the Gentiles, and conferre them wyth ours, to the ende that those that are illuminated with the Euangelicall light, that haue bene instructed at a better schole, blushe for shame, and learne of them to reforme their lyfe. It is of a truth, that the Priests of the Heathen and Gentiles, were chosen among the others, of a more singular doctrine, and manners lesse depraued, as the Priestes of Egypt, whiche being nourished of the publicke, had no other science nor occupation, after that they had finished their ceremonies, but to philosophie and contemplate diligently the secretes

The Miserie of the Ecclesiasticall estate.

Clisthoreus.

The estate of the heathē priests.

and

and miracles of nature. And of suche honest occupations came so greate profite, that they were (as Aristotle writeth) inuentors of Mathematickes, and their liues were so well ruled, and their discipline had in so greate admiration, that Licurgus, Pythagoras, Plato, Democrites, and the moste part of the renowmed Philosophers of Græce did forsake their countries and Prouinces to become disciples to the Priests of Egypt. The Babiloniãs haue vsed the like in ỹ chosing of their Priests, which they called Chaldeys, who as writeth Dyodorus the Siciliã, after that they had saide their prayers and deuine seruice, ceased not all the rest of their lyfe to philosophie, and contemplate the secretes of the firmament, in suche sorte, that we are detter to them for many secretes of Astrologie, the whiche by theyr labour and diligence haue bene discouered. The Persians in lyke case to their Priests, that haue bene called Mages which is as muche to saye as sage and wyse, who aswell for their ex-

A comparison of heathen Priestes with ours.

cellencie of learning, as their ſolitarie lyfe, they haue ſo reuerenced, that in their moſte vrgent affayres, they made their refuge to them as to theyr Gods. The Indians in like manner to theyr Prieſts, whom they cal Gymnoſophiſts, being ſo prompt in doctrine, and ſo well ruled in good manners, that they alone aboue other men by their eloquence confuted the greate tyrant Alexander, which was mynded to ſpoyle and waſte their countrie, but he was ſo well appeaſed, after ý he had heard them (as Plutarchus writeth) that he did not onely leaue them without harme, but hauing theyr prudencie in admiration, left them in libertyes and frædome, and honoured them with an infinite number of treaſures and magnificall preſentes. Alſo the auncient Gaules or Frenchmen, the which at that tyme had no knowledge of the Goſpell, had (as writeth Cæſar in his Commentaries) their Prieſtes, whome they called Druids, who were ſo ſtraight of lyuing, and of ſo great doctrine, in ſo great

great admyration, that they wondered at them, as if they had bene Gods: who after that they had bestowed a certaine tyme in theyr ceremonies and sacrifices, instructed youth, disputed of the immortalitie of the soule, of the mouings of the firmament, of the greatnesse of ỹ worlde, and of the nature of thinges, and so ledde the estate of theyr lyfe in vertuous occupations and workes, not letting one minute of the time to slip without bearing some profite to the common weale. Here is the state, here is the lyfe, here is the maners and occupations of Priests that had no knowledge of God, without lawe, without fayth, without hope of a seconde life, and without feare of Gods punishmentes. Let vs conferre the doctrine of the most part of our Priestes, their lyfe, manners and conuersation, and we shall finde that these one day shall rise against them, euen at the daye of iudgemente, and shall be the accusers of theyr wicked lyfe: it is vnto the wicked to whome I speake, it is vnto the vyces, and not vnto

the persons. I know well that there are a great number of good and learned Pastors in manye Christian Regions and Provinces, which are vigilant and carefull for the flocke, to whome they preach most worthily the word of God. I know also that there are many excellent Doctors in this Universitie, and in other places, by whose good erudition and doctrine all Europe is at this daye illuminated. But to the contrarie, howe many Priestes are there in the world, that are drowned in suche ignorance, that wyth great payne they can saye a Masse, but must mumble it betwæne theyr teeth, for feare that their faultes be discouered, so dull are they, wythout knowledge and understãding of the dignitie, power and strength of the sacramentes which they minister. There are manye pastors at this day that haue better skill in Courtly fashions, or else in some other vanitie, than in dissoluing the doubtes of Predestination, of liberall arbitrement, and others that are founde in the holy scripture.

ture. They are those of whom crieth the Prophet Ezechiell that they serue for no thing but to fede thẽselues, & in stead of feeding their flock, they take ẏ fleece, drawe the milke, kil ẏ fattest, eat the flesh, break the bones, they are dumb dogs, blind & a sleepe, that know nothing, dare not bark, but are very curious to haue horskepers for their Palfreys, Fauconers for theyr Haukes, Cokes for their paunches, and they feare not to ordeyne and appoynte pastors for ẏ poore flock of Iesus Christ, the whiche will one daye cause them to render accounte for the poore sheepe that are perished by their defaulte, the which wyll bee required at theyr handes: to be shorte, they are the very bloud suckers, that serue for nothing else, but to drawe the bloud and substãce from poore sheepe, and bestowe the goods of the Churche in delicious pomps and excesse, in steade of maintainyng the poore and intertaining youth in liberall Artes, and other deuine and humaine disciplines. But eure God which is iuste in his iudgementes, will

Ezechiel Cap.3. Micheas Cap.34. Esa.ca.56.

cause them one daye to giue accounte of his goodes so yll bestowed. For this is of a suretye, that there are Pastors that haue this twentye yeares receyued the fruites of their benefices, that haue not thrée tymes visited their flocke, but they commit them to poore ignorant Chaplens, and many tymes to those that will serue best cheape, who as they serue God by credite, and by procurement, if that the Lorde God haue not pitie of them, they shall be damned for euer. The whiche béeing considered by the good Doctor S. Bernard, towarde the ende of the .33. sermon of Canticles, is verie sore offended with them, complayning of their pompes and superfluities, whereas hée paynteth them out in theyr liuely coulours, as followeth: there is (sayth hée) a spotte and plague corrupted, that raigneth in the whole bodie of the Churche, the Ministers of Jesus Christ serue Antichrist, they stande and goe in great honor and pomp with the Lords benefits, & neuerthelesse, they giue no honor to hys

S. Bernard sermon. 33 of cãticles.

name,

name, and it is the ornament of a harlot, whom thou seest dayly procede from thence, so is the golde that they carie, their saddels, bridles and spurres: the ornament of their fete is more superbious and full of pompe than the temple of God: their spurres are better gilded than their altars: from thence procede their sumptuous table so well garnished with delicate meates, their goodly gilded cups and goblets, from thence procede their gredinesse & drunkennesse, frō thēce their Musicall harmonie, their Harpes, Lutes, Virginalles, Regals and suche like, the delicate wine that the pressors poure out, and the money that they haue in their purses, commeth from thence, (then he concludeth) and for to enioy and cloake this their diliciousnesse, they ordeyne Prelates of Churches, Deacons, Archdeacons, Bishops, Archbishoppes: moreouer being kindled with a maruellous zeale in the sermon that he made at the Synode of Pastors, he doeth not dally with them, but crieth out with open

S. Barnardes wordes against the Ecclesiasticals at the councel of Reymes.

voyce, it is not the waye to decke the spouse of Jesus Christ, but to spoyle hir: it is not to kéepe hir, but to lose hir: it is not to defende hir, but to let hir be a praye: it is not to institute, but to prostitute: it is not to instruct, but to prophane hir: it is not fæding of the flocke of Christe, but spoyling and deuouring of them. These are the demonstrations and exhortations that this holy man made to the Prelates and other members of the Church, when that it was lesse corrupted thã it is at this present. But what would S. Peter and S. John say, that had not one pennie to giue to the poore lame man that sat begging at the temple gate, if they shoulde sée these Pontificall Courtiers, who vaunte to be theyr successors (but not followers) treading on Silke, with theyr perfumes, embaulmentes, mounted like S. George, lodged in the supervious and magnificall Pallaces of Kings: but the others were many tymes lodged in Charters and prisons of tyrants: but the Lorde God will one daye

come

come with a whip, and whip these Marchants and choppers of benefices out of his temple.

If we will curiously seeke out what is done in the Ciuile life, and ministring of the publike affayres, to howe manye miseries it is subiect, although that it be at this daye a degree so noble and necessarie for our humanitie: we shall finde that it hath his part in the Cake aswell as others, and if that there be anye delectation or pleasure, for the honour that hangeth thereon, it is transitorie and vnconstant, and commeth to them as an inflamation that commeth to the humaine bodie, knowing that it is necessarie that all their actions passe before the eyes of the common people, the which although they cannot perfectly render the reason of things, yet notwithstanding, they haue a certaine smell and sauour of good and euill, wherefore those that are Iudges and subiect, as in a playe to bee hissed at, and chased away with shame and confusion. For the people being astonied,

The miserie of those that administer iustice.

nied, Plato calleth them a monster with many heades, and mutable, vncertaine, deceytfull, readie to wrath, readie to prayse or dispraise, wythout prouidence or discretion, variable in their talke, vnlearned, obstinate. And therefore it behoueth that the life of a Iudge be conformable to their will, for as he iudgeth opẽly, so shall he be iudged of them secretly, not only in matters of weight and importance, but in those of small consequencie. For alwayes the people will finde some fault, as Plutarchus wryteth in his pollicie. The Athenienses murmured at their Simonidus, for ỹ he spake to hie: ỹ Thebians accused Paniculus, for that he woulde spit oftentimes: the Lacedemonians noted their Ligurges, for that hee went alwayes holding downe of hys heade: the Romanes founde a great vice in Scipion, for that in slæping he snorted to loude: the Uticences defamed the good Cato in hys eating: they founde Pompeius vnciuile, for that he woulde scratch with one fynger onely: the Carthagians

thagians blamed Hannibal, for that hee was alwayes vnlaced and open before his stomacke: others murmured at Iulius Cæsar, for that he caryed the girdell of euill grace. And yet this is but little in comparison of other good men, that thys people or common sort haue persecuted, banished, and in the ende putte to death, in satisfaction of their good seruices that they had done in the common wealth. If that greate Orator Demosthenes were aliue, he coulde say somewhat, who after that he had béene so iust and faythfull a protector of hys common wealth of Athens, was in the ende vniustlye banished, as though he he had committed some notable crime. Socrates was also poysoned. Hannibal was so yll treated of his, that he was constrayned to wander myserably in the worlde. The Romanes did the like to Camillus: the Grékes to Ligurges and Solon: the one of them was stoned, and the other hauing the eye pulled out, was banished lyke a murtherer. Moyses and many other holy men haue

so

so manye tymes tasted the furie of the people, that if they were this day lyuing they woulde poure out maruellous complaintes agaynst them. And as we haue shewed and set forth the defaults and miseryes that proceede of the peoples part, so muste we in like case put into the balance, the errours and corruptions that are found in wicked Iudges, of the which sorte, some (to bee short) are corrupted by feare, for the feare that they haue to displease a Prince or a great Lorde, they violate iustice, and are as Pilate that condemned Christ to death, for feare that he had to displease the Emperour Tiberius Cæsar: other Magistrates are corrupted by loue, as was Herode the Tetrarch, who for to please by folishe loue the Damsell that daunced, condemned to death S. Iohn Baptist, although that he knewe hir was iust and innocent. Some are many times corrupted by hatred, as was the chiefe Priest, who of malice condemned S. Paule to be smitten and stoned, thoughe he deserued it not.

Agaynst Iudges that are corrupted.

not. Sometymes the Magistrates are corrupted by golde and siluer, and other gyftes and presentes, as were the children of the Prophete and great Priestе Samuell: and this disease is so contagious, that at this day it is common among many. They all loue (sayth the Prophet) presents, they all seeke for giftes, they do not right to the Orphane, and the Widowes complaynt commeth not before them. And in another place, wo bee to you that are corrupted by money, and by prayers, by hatred or loue, and whyche iudge the good to bee euill, and the euill to be good, making of light darkenesse, and of darkenesse light: wo bee to you that haue not respect to the merits of things, but to the merits of men, that regarde not equitie, but gifts that are giuen, that regarde not iustice, but money: whiche regard not that which reason ordeyneth, but onely the affection whereto youre desyres doe guide you: you are diligent in riche mens causes, but you deferre the cause of the poore: you are to them cruell

and

and rigorous, but to the riche, louing and tractable. Then Wisdome folowing the lyke matter, sayeth, the poore cryeth and no man giueth eare, but one wyll aske what he is, the riche man speaketh, and all the worlde pleadeth his cause, and lyfteth vp his wordes with admiration euen to the skie, yet this is not enough, for when that they are in the degrée of honour, they haue another worme that gnaweth them, they doe with their children as the mother of Zebede sayd, Lord
Math.20. graunt that my children may sit, the one on thy right hande, the other on thy lefte hande in thy kingdome, after them they aduaunce theyr children in theyr dignities, béeing sometymes ignorant and fo-
Ieremie. lish. Then the Prophete Ieremie sayth, they are magnifyed and become riche, they are become fatte, they haue lefte the Orphelin, and haue not done iustice for the poore, shall not I therefore punishe suche things (sayeth the Lorde God) and my soule take vengeance on suche maner of people? Yeare also the sentence

that

that Saint Iames pronounceth against them at the day of iudgement: you haue condemned and killed the iust, you haue liued in wantonnesse in this worlde, taken your ease, you haue satisfied youre heartes: now therefore (sayth the Lord of hosts) weepe and howle in your wretchednesse that shall come vpon you, your garmentes are Moth eaten, your golde and your siluer is cankred, and the rust therof shalbe a witnesse against you, and it shall eate your flesh as it were fier, for the complaint of the widdowes is ascended vp to my throne. These are the complaintes that the Prophets and the Apostles made against worldly Iudges, here are the Censures that our good God hath thundered against them. S. Iames Chap. 5.

Ther resteth nowe nothing more but to know what is done in Patrimonie, seeing that we haue sought out in generall the miseries of all the estates of the world. There is nothing more certaine, if we will weye in our minds the originall of Patrimonie, excellent, and well

A praise of Mariage to shewe the miseries that folow.

accomplished on both partes, as Plato did his common weale, Cicero his Orator, and S. Augustin in his Citie of God. There is nothing in the worlde, whiche may compare in pleasure to mariage, be it true, the fortune as wel prosperous as aduerse is commō, and that more is, there is so great Communaltie of bodie and vnction of spirites, that they seeme two, transformed into one. And if the pleasures seeme to vs great, to conferre our affaires and secrets with our friendes and neighbors, how much is the delectation more greater that we receiue, to discouer our thoughtes to hir, that is ioyned to vs by suche a place of charitie, that we put oure trust in hir, as in oure selues, making hir wholly Treasorer or faithfull keeper of many inwarde secretes and cogitations of oure soule. But what may be more greater witnesse of feruent loue, than to forsake Father, Mother, Sisters and Brothers, and generally all the Consanguinitie till they become enimie of themselues, for to follow

lowe a husbande, that doth honor and reuerence hir, and hauing all other things in disdaine, she onely cleaueth to him, if he be rych, she keepeth his goods, if he be poore, she employeth al the Arte that nature hath giuen hir for to compare with him in his pouertie: if he be in prosperitie, his felicitie is redoubled in hir, she seeing hir self partaker of his benefites, if he be in aduersitie, she beareth but the one halfe of the griefe, and furthermore counterfeiteth him, assisteth and serueth him. If a man wyll remaine solitarie in his house, his wife keepeth him companie, doth cherishe and comforte hym, and causeth him more easily to digest the incommoditie of his solicitude: if he wil goe to the fieldes, she conducteth him with eye, so far as she can see him, she desireth & honoreth him, being absente, she complaineth and sigheth as if he wer alwayes by hir: being come home, he is wel receiued, cherished and fauored, with the best shewes and tokens of loue that nature hath shewed, in such sorte, that for

to speake the truth, it seemeth that a wife is a gifte from heauen graunted to man, as well for the contentation of youth, as for the reste and solace of age: nature can giue vs but one father and one mother, but mariage representeth many in our children, the which do reuerence and honor vs, who are more deare than oure owne proper bowels: being yong and little they play, laugh, and shew vs many apish toyes, they prepare vs an infinite number of pleasures, in suche sorte, that by theyr toyes and pastimes that nature hathe giuen vs for to deceiue and passe away part of our miserable lyfe (if we be besieged wyth age, a thing common to all) they solace the discommoditie of our age, close our eyes, bring vs to the earth from whence we came: they are oure bones, our flesh and bloude, seeing them, we see our selues, in such sorte that the father seeing his children, maye be assured that he seeth his liuely youth renued in the face of his children, in whome we are regenerate and borne againe, in suche

sort,

sort, that the age (being a heauy burthē) is not grieuous vnto vs, beholding the mirrors or similituds of ourselues that eleuate the memorie of vs, & make vs almost immortall, in procreating & ingendring others after vs, as the Ioynte or slip being taken from a trée, of the which groweth many others: the which I haue treated more at large in a booke that I brought to light the last yeare, of the dignitie of Mariage, in the which I thinke I did omit nothing of that that perteyneth to the whole ornament and decking of the coniunction of Matrimonie: therefore, for feare to be accused of vnconstancie, or counted a turntippet, I will not nowe dispraise that which I haue so muche exalted. But for that my subiect (that treateth of the miseries of all estates in our dayes) requireth that I giue no more pardō of this, than I did to the others, I will in fewe words shew that which I haue reade in many Authors, the which confesse with me, that there is much sweete and plea-

sant things in mariage. But if we doe well consider and weye in a iust ballãce the great and vnsupportable deedes, we shall finde among these Roses, manye thornes, and amõg these sweete shoures of raine, we shall find that there falleth always much haile: be it true, the Athenians being a people much commended for their prudencie and wisdome, seeing that the husbands and wiues could not agree, because of an infinite number of dissentions and prouocations that chaũced ordinarily betwene them, wer constrayned to ordeine in theyr common weale certain magistrates, whom they called reconcilers of maried ones, ỹ office of whome is to reduce, recõcile, and set accord by al meanes. The Spartins in their common weale had in like cas established certain Magistrates named Armosins, who had the charge to correct the insolencie of womẽ, to reproue their arrogancie and audacitie towards their husbãds. The Romanes would not ordeyne Magistrates, perswading with them-

Lawes for to recõcile the man and the wife.

themselues that men were not sufficiēt to bridle the raging temeritie of womē that they did poure out, but they had their refuge to the Gods, and dedicated a temple to the Goddesse Vitiplaca, where in the end they accorded of their domesticall quarels. But who can (say they) pacietly beare the charges of Mariage, the insolencie and arrogancie of women, the yoke of a kinde vnperfect? Who may accomplish their carnall appetite, as also their vnsatiable pompes? Doth not the old Greek Prouerbe say, that womē and ships, are neuer so wel accomplished, but that alwayes they wāt repairing? If thou takest hir poore, she shall be despised, and thy self lesse estæmed, if thou takest hir rich, thou makest thy selfe a hōdslaue, for thinking to marie on equal to thee, thou mariest thy vnsupportable mistresse: if thou takest hir foule, thou canst not loue hir, if thou takest hir fair, it is an image at thy gate for to bring thee company, it is a towre that is assailed of all the world, & there-

Miseries and thornes in mariage.

foꝛe that is very hard to kepe that euery one ſeeketh to haue the key, beholde the hazard wherin thou art (ſayth VVilliam de la Perriere) that thy round heade become not foꝛked, which were a fearfull ſight if it were viſible and apparãt: this is the concluſion, riches cauſeth a woman to be pꝛoud, beautie maketh hir ſuſpected, and deformitie oꝛ foulenelle cauſeth hir to be hated. Therfoꝛe Diponares hauing taſted the martirdomes of mariage, ſaid, that there were but two good dayes in all the life of mariage, the one was the wedding day, and the other the day that the womã dieth, foꝛ that on the day of mariage, there is made good cheare, the Bꝛide is freſh and new, and all new things are pleaſant, and of all pleaſures the firſt is moſte delectable. The other day that he ſaith is good, is the daye wherein the woman dieth, foꝛ that the beaſt being deade, deade is the poyſon, and that by the death of the woman the huſband is out of bondage. In confirmation wherof, there is recited a

Beautie maketh a woman ſuſpected, deformitie hated, and riches proude.

pꝛetie

pretie hiſtorie of a noble Romaine, who the day after his mariage, after that he had lien the firſt night with his wife, was verye penſiue and ſorowfull, and being demaunded of certaine of his familiar friends, what was the occaſion of his ſorrow, ſeeing that his wife was ſo faire, riche, and come of a noble progenie: ſhewing them his foote, he ſtretcheth out his leg, ſaying, my friendes, my ſhoe is newe, faire and well made, but you know not where about it doeth hurt and grieue me. Alſo is alleaged the ſaying of Philemon, that ſaide that the woman was to the man a neceſſarie euill, ſeeing that there is nothing more harder to finde in this worlde, than a good woman, followyng the auncient Prouerb, that ſaith that a good woman, a good Mule, and a good Goate, are three daungerous beaſtes. Alſo is recited the ſaying of Plutarchus, the which demaũdeth if there be any thing more lighter than a womãs tongue vnbridled, more pricking than hir wordes, more to be

feared

feared than hir boldnes, more execrable than hir malice, more daungerous thā hir furie, or more dissembling than hir teares, not putting in account manye other things that he reciteth of the discōmodities of their worke: for that many times men are constrained to nourishe other mens children, or if by chaunce they are the husbands, he is in hazarde to be the father of wicked children. The which manie times are the desolution and dishonor of their fathers house, and a reproch and shame to all their kinred. The which thing ỹ Emperor Augustus fearing, wished that his wife might neuer haue childe, and oftentimes he called his wife and his Niece, two worms that did eate and destroye him with extreme dolor. Marcus Aurelius one of the worthiest Emperors that euer bare scepter, knowing what was don in mariage, as he was daily called on by certaine of his Lords, that he shoulde marrie his daughter, saide vnto them: bere me no more, for if all the counsell of the wise

A notable sentence of Marcus Aurelius.

wise wer founded in one Fornace, they
woulde not be sufficient for to giue good
counsell in making of a mariage, and
will ye that I giue hir alone & so light-
ly? It is now sixe yeres since that Antho
nius Pius elected me for his son in lawe,
and gaue me the Empire in mariage,
and yet haue we bene both deceyued. he
in taking me for his sonne in lawe, and
I for taking his daughter to wyfe. He
was called Pius, for that he was verie
pitifull to eche one sauing to me, to
whom he was cruell, for in a little flesh
he hath giuen me many bones, whyche
is in sume, the bitter gal that is mingled
amõg the swæt delicatenesse of Matri-
monie, the which for to speake ẏ truth,
we cannot so well cloke nor disguise by
words, but ẏ at the last we are constrai-
ned to confesse it, so that if we do weye
vprightlye the Eclipses and miseries,
with the pleasures & pastimes, we shall
find that ẏ one surpasseth not the other. Anthonius Pius.

The end of the seconde booke.

¶ The

LEaue we now eache estate, making their trafficke, and spreading their nets, and let vs take our way to humayne miseries, and treate of the other scourges, wherewith nature doth torment this pore vessell of earth, for to make him stoupe, and bring him to the knowledge of his God. It was not sufficient that there is a corruption in all estates, and in the lumpe of man, which is but a filthie and foule carcasse, but that he muste areare battell againste God, in deuiding his Religion. S. Jerome and S. Augustine do declare that in their time, the word of God was had in such reuerence, that it was spred in all the corners of the earth, euen in the wilderneste, but nowe (vnthankfull wretches that we are) the Lorde God hath so take away the light of his Gospell from vs for oure sinnes, that it shyneth but in a little end and corner of Europe.

The miserie of man for the diuersitie of Religion.

Europe. And yet that whiche ought to giue vs moste feare, are the diuersitie of opinions that are among vs, and the errors wherein we are wrapped, for that which one sayth is white, an other saythe is blacke, that whiche some call daye, others call night, that whyche is lighte to one, is darkenesse to an other, that which some finde swéete, others iudge it bitter, that which is Iesus Christes veritie and heauen to one, is Antichristes dreames and hell to an other. In the meane time what shoulde the ignoraunt thinke, in what trouble, perplexitie and dispayre ought their poore consciences to be in, when they see that denyed of one, whiche the other approueth, seeing that this is certayne, that there is but one veritie among so much varietie of opinions. We may nowe well saye that the shéepefold, Iere. 12.
is open by the negligence of Pastors: Ezech. 34.
the Wolues are entred, and the shéepe are dispersed and gone forth, some of them forsaken of their shéepheards, and guided by others that care not for theyr

losse.

lolle. Whole that are in the true flocke are continually in daunger to be ſeduced and drawne oute of the right path. If it were poſſible to beholde wyth our corporall eyes, the daunger wherein all Chriſtendome hathe bene, or if it were poſſible to counte or number the poore ſoules that by the diſcentions of diuers opinions periſh dayly, there is none but would quake for feare. But is there any kynde of wrath or vengeaunce that we haue not taſted in our age? I will not here recken the warres and effuſion of bloude that we haue taſted within thys fortie or fiftie yeares. I haue written of this more at large in other places, but the memorie thereof is ſo neiwe, that the wounds bleede as yet vpō the poore people, that we ſee dayly ſtraye about from towne to towne, with the poore mothers that beare theyr yong chyldren in theyr armes, ſaued frō the myddeſt of the fire, from the bloudie glayues, ſeeing the vnmercyfulneſſe of the enimie, finding no place of refuge for to ſolace their ca-

In a treatiſe of peace & warre.

lamitie,

lamitie, cã witnesse the same. But what harde and stonie heartes haue those that see the streates and places couered with these strange people? what countenance maye those then haue, that stirre vp so many tragedies on the earth, when that they shall heare their cries and lamentations knowing that the day will come wherein they shall render account of all the innocent bloude that they haue shed, from the time of Abell that was firste slaine, vntill the laste man, as the spirite of God dothe teach vs in the holy scripture? We haue bene afflicted with ỹ war which is one of the forerunners & scourges of Gods wrathe. Haue not we had plagues in our time? behold the afflictions, how they succæd by degrees. I haue red maruelous contagions that haue bin before our time, the which we will conferr with oures, to the ende that we may knowe, that when the wrath of GOD is poured againste vs, then all liuing soules do feele it. Many Authors worthy of credite, write, that those of Constantinople

The miserie of man by contagion, as well in times past as in our age.

tinople haue bene persecuted wyth a plague so horrible, that those that were not sicke, thought themselues to be killed of other men, and being in this trouble and feare, they furiously thought that they had bene killed. In the tyme of Heraclius there chaunced such a contagious plague or pestilence in Romainie, that in a shorte time there dyed many thousandes of men, and the violence of the sickenesse was so grieuous, that many vnpacient in their paine, drowned themselues in Tyber, to staunche and quenche the extreme heate that burned their bodyes within, like a Cathar. Thucydides a Greek Author, wryteth that in his time there was such corruptiõ of the ayre in Græce, that there died an infinite number of people, without finding or inuenting remedie that might ease their paine, and yet he addeth a thing more wonderfull, that those that were healed of this poyson, had lost their memorie and knowledge, in so muche that one knewe not the other, no not the father

Thucydides in hys seconde booke of the warres of the Peloponensis.

ther the sonne. Marcus Aurelius an Author worthye of credite, assureth that in his time the mortalitie was so great in Italie, that the Writers that would haue written thereof, hadde lesse paine to discouer and put in count the little number of those that remayned aliue, than the infynite number of those that dyed. The Souldiers of Auidius Cassius, that was Lieuetenant to Marcus Anthonius the Emperor, being in Seleucia a towne of Babilonia, entred into the great Temple of Apollo, whereas they founde a Coffer, the which they opened, thinking that there had bene some great treasure, but the ayre that proceeded out therof, was so infectious, that it first infected all the Region of Babilonia, and then proceeded into Gretia, and from Greece to Rome, whereas it moued so many pestilences, that it caused to perish almost the thyrd part of humain kynde. Let vs leaue the auncient histories, and treate of those that haue passed vnder our age, to the end that we (being Chri-

Marcus Aurelius.

The ayre corrupted that proceded out of a coffer perished the thyrde part of humane kind

stians) may learne by the great miseries and afflictions that God hathe sent vs, the great fragilitie and miserie of oure humaine condition. For when that hys wrath is kindled against our sinnes, he maketh vs to feele the dartes of his rigorous Justice, there is no kynde of payne nor torment, but that therwith he afflicteth and persecuteth his creatures: what experience had we in the yeare a thousand fiue hundreth, twentie eight: when that the plague was so grieuous in the French Camp, whilest the siege was at Naples, where as the violence of the payne was so prompt and sodaine, that they were soner dead than they did think to die. And this wicked and vnluckie disease did not only afflict the vulgar sorte, which were almost all consumed, but also the great Lordes felte it, the Lorde of Lautrec, of Vaudemont, de la Vall, de Moleac, the Chastynery, grand Mont, and many other notable personages, the memorie wherof cannot be renued without teares. The like chaunced to Englishe

A plage in the french campe at Naples.

men

men in Bullen, whereas the plague was so greate, that there was not grounde inough in the towne to burie the deade, so that the Kyng of Englande could not finde men in Englande that woulde goe thither, till that they were forced of violence to go, for the more there went thyther, the more they died, in such sorte, that the foure corners of the town were putrified and corrupted with the smell and vapor that proceeded from the dead bodies. The yere before that the deceased Kyng Fraunces of good memorie, espoused the Quéene Elinor, Almaine was assailed with a new kynde of sickenesse, with the which the parties that were taken, dyed within. xxiij. houres with a sweate, and this sickenesse hauing taken his originall in the Ocean, spred in a moment all ouer Almaine, as an embracing that consumeth al, for before that a remedie was founde, there dyed so many thousandes of men, that manye Prouinces remained desert & forsaké, bycause of the putrefaction of the ayre,

A plage in Bullen.

A contagion in Almaine.

that consumed all that it touched, also there where the aire was so infected, the dwellers remayned marked with a red crosse. Ioachim Scilerius writeth, that when the pestilence tormented so furiously (and by so long space of time) Englande, the power of the venome was so great, that the reasonable creatures did not onely die, but that the birdes lefte their nestes, egges, and yong ones, the beastes left their caues and dens, the serpents & moales appeared aboue ground by heaps, and left their places, for feare of the venomous vapor that was vnder the earth, in such sorte, that they were founde deade vnder the trees, and in the fieldes, wyth Pushes and Botches on their poore members. The yere. 1546. the last day of Maye, there did rise a plague that lasted nine Monethes, so great and dreadfull at Aix, a Citie in Prouincia, whereas the people of all ages dyed in eating and drinking, in suche sort, that the Churchyardes were so full of deade bodyes, that there was founde no more place

A maruellous contagion in England.

Contagion in Aix.

place to burie them, and the most parte of the diseased, fell into a frensie the second day, and would cast themselues into Welles, others fell out of their windowes into ỳ stretes. Some other were vexed with a bloudie Flix by the nose, the which did runne day and night violently, and with the losse of their bloude they lost their lines, and it came to such extremitie & desolation, that women with childe brought forth the fruite of their wombe out of time, they and their fruit dying, the which afterwards were changed to a violet or blewish colour, as if the bloud had ben spred al ouer their bodies. And to be short, the desolation was so great, that the father kept no count of his childe, nor the husbande of his wife, yea with morie in their handes, oftentimes they died for default of a glasse of water, or if by fortune they had for to eate, the sickenesse was so cruell & short, that they died ofte times with meat in their mouthes: and the furie of this contagiõ was so inflamed, and al the towne

so infected, that with their lake that they wold cast vpon some, they wouldo infect them, and their winde and breath was so venomous, that there would rise botches and sores on the parties that therwith were attainted. It is a fearefull and pitifull thing in nature, that a Phisition left vs in writing, the which was ordeyned of the chiefe of the Citie, to visite the sicke, that the euill was so cruell, that no remedie might be found, so that they that were taken therewith, had no hope of health, but by the assault of death. And they were so acquainted therewith, that when they felt themselues taken, they themselues would take a sherte, and lie downe aliue thereon, looking for no other thing than the violent departing that the soule hathe, for to depart from the body, his mortall habitacle: the whiche he saith to haue seene in many, and specially in a woma whom he called by a window, for to ordeine hir some remedie and ease of hir paine, whom also he perceyued by the win-

A marueilous act.

window, how she lay downe hirselfe in hir winding sheete, so y they that buried y infected, being entred into hir house, shortly after found hir dead and lien in the middest of hir house, with hir sheete half sowed. There resteth now nothing but to treate of famine, which is one of the scourges of Gods iustice, as he himselfe hath witnessed to vs by his Prophetes and Apostles, sometimes threatning sinners to giue them a heauen of brasse, and a earth of fire, that is to saye, barren, that shal not bring forth fruite. And for this cause our Lord God declaring to his disciples the plagues that should come, shewing before that Nation shall rise against Natiõ, & kingdome against kingdome, he addeth euen after that as thoughe one did depende on an other. And there shall be pestilence and hunger in certain quarters of the earth. For war, pestilence and famine are the iij. darts that he is wõt to shote against the earth when that he is angrie with his creatures. Let vs nowe see whether

The misery of man by famin.

Leui. 26.

Math. 24.

that we haue not bin gricued with this dart, aswel as with the others. I will not here shew the cõmon famines that haue raigned diuers times in Asia, Europa, and Affrica. but I wyll only make mention of them of most memorie, aswell prophanes, as of those in holy scripture, to the end that those that liue in this world as in a pallace of voluptuousnesse without hauing tasted the miseries and calamities to the which we are subiect, whẽ that it pleaseth the Lord God to poure downe vpon his creatures the arrowes of his wrath and malediction, be prouoked to acknowledge the soueraigne and mightie power of their Creator, and the pitifull estate of humaine kind, subiect to so many miseries. We will therfore begin with those of the Romaines. After the great ruine of Italie, and that Torilleus the chiefe enimie of humayne kinde, had besieged Rome, they fell into such scarcitie of foode and sustenance, that they were faine to eate all kinde of filthy beasts & vermin, as horses, dogs,

cattes,

cattes, rattes, mise, and such like, yea, and in the ende they did eate one another, a thing moste fearfull to heare of, that whē Gods iustice doth oppresse vs, we are brought to such necessitie, that we spare not our like, yea, the mothers their children. The like befell in the destruction of Jerusalē, as Eusebius sheweth in his Ecclesiasticall history. It is a straunge thing to heare, but more abhominable and monstrous to see, that whē the great Scipio besieged the noble Citie of Numantia, and that he had takē awaye all the meanes for them to get vittailes, they being pressed with the extreme rage of hunger, came forthe euerie daye to chase after the Romanes, in such sort, that whē they toke any one they eate them without shame, & dr̄ke their bloud, with as good a stomack, and so well disgested, as if they had had eyther Veale or Mutton, and being in this rage, they toke none to mercie, for so soone as he was taken, he was killed, fleyed, cut in pieces, and solde in the Butcherie,

The mothers eate their children.

A famine almost vncredible.

A butcherie where mans flesh was sold.

butcherie, so that a Romane was more worth among them dead than alive, or ransomed. There is made mention in the fourth booke of the Kings, the sixth Chapter, of a famine that chaunced in
4 Regū. 6. Samaria, in the time of Heliseus, which passeth this before in desolation and pitie, for the hunger was so great, that the head of an Asse was solde for foure score pieces of siluer, and the fourth part of a measure of Pigeons dung, fiue pieces of siluer, and yet that which is furthest from our humanitie, after that all the victailes were consumed, the mothers did eate their owne children, in such sort that a poore wife of the Citie made hir complaint to the King of Israel, (seeing him vpon the wal) for that hir neighbor would not keepe and performe the couenant that was made betweene them, which was, that they shoulde eate hir childe, and when that was eaten, the other womās child shoulde be in like case slaine, the which I haue (saide she to the King) done and accomplished, for we

haue

haue ſodden and eaten my childe, and now ſhe hathe hidden hirs, for that it ſhould not ſuſtaine me. And when the King had heard that which the woman had ſaide, his hart was vexed and troubled with ſorrow, and rent his garmẽts and put on ſackcloth, ſaying, God do ſo and ſo vnto me, and ſo forth in the text. Ioſephus, the ſeuenth booke and thirde Chapter of the warres of the Iewes, telleth a Hiſtorie almoſte conformable to this before rehearſed, but executed after a more ſtraũger and deteſtable maner. He ſaith that there was a woman noble and riche, when that Ieruſalem was beſieged by Titus Veſpaſians ſonne, the whiche had gathered togither parte of hir goods, that ſhe had had in times paſt, and liued ſolitarily of that little that ſhe had, but the ſouldiers and men of warr did take all away frõ hir, in ſuch ſort that whẽ that ſhe had made ready a morſel of meat for hir own eating, they wold take it away by force, ſo that ſhe had nothing remaining. So that afterward

Ioſeph. the. 7. booke. 3. chapter, of the warres of the Iewes.

ward she hirself was oppressed with verie great hunger, so that she wished hir selfe out of the worlde, but hir houre was not yet come. Wherefore that she might slake hir hunger, and sustaine hir life, she armed hirself against the lawes of nature, and tooke vpō hir an horrible crueltie, for when she hearde hir chylde crie, the which she helde in hir armes, she saide vnto him, what shall I doe my son, for the wrath of God hath enuironed this Citie, in euery corner thereof famine raigneth: without the Citie the sworde killeth vp all, within we stand in feare of the sedicious: our enimies preuaile without, in the town are fiers, burnings & ruines of houses, famines, pestilence, spoyling and destroying, so that I cannot feede thee my sonne. Now therefore my sonne, if I shoulde die for hunger, to whome should I leaue thee, being yet a childe, if I shoulde saue thy life, thou shouldest be in perpetual seruitude and bondage to the Romanes, come therfore my sonne and be meat to

A historie of Iosephus.

thy

thy mother, a terror and shame to the men of war that haue lefte me nothing, and thy lot be in the Garden of Eden, and Paradise. And after that she hadde spoken these wordes, she killed him, cut his body in pieces, and rosted some, and some she sod, and when she had eate part she layde vp the rest to keepe: and after that she had playde this pitifull Tragedie, the souldiers came againe, and they smelling the sent of the rosted chylde, began to threaten hir euen to die, if that she brought not forth the meat. But she being as it were in a rage, seeking meanes to followe hir sonnes steppes, being nothing abashed, sayd vnto them, be contented my friendes, I haue done you no wrong, beholde I haue kept you youre parts: so ending hir words, she brought forth the rest of hir chylde, and set it on the table, wherewith the souldiers being amased and confounded, felt themselues so smitten to the heart, that they remayned dumbe and ouercome, but she to the contrarie, with a fearfull looke and stedfast

fast countenance, sayde vnto them, what my frendes, be merie, it is my fruite, it is my chylde, it is my deede, why doe you not eate therof? I haue satisfied my selfe firste therewith: be you more captious therein than the mother that bare him? thinke you scorne of my meate, of the which I haue eatē before you? But they which coulde not suffer or abide to see so pitiful a spectacle, went their ways, and left hir alone with the rest of hir chylde, the whiche was in summe, the rest that was left hir of all hir goods. Here haue I recited the saying of Iosephus. But for ỹ there are some that are nothing moued in reading histories, monuments, or the examples of auncient writers, vnlesse that they haue knowne the like in their age, or seene with their eyes, or as it were touched with their finger, therfore I wil shewe here howe that God doth spare vs no more, than he hath done our Elders before vs, when that he is angry for our sinnes, as it shall be playnely shewed by this Historie that followeth, the whiche

VVil-

VVilliam Paradin hath written, a man learned and wel seene in the knowledge of Histories or memoriall things done in our time, where as he sayth, that the yeare a thousand, fiue hundreth, twentie eight, the worlde was giuen to so many vices, and was so full of sinne and iniquitie, that it was not humbled and amended, because of the furious assaultes and great effusion of blood of the former wars, but to the cõtrarie, it was become worse and wholy depraued, by the meanes whereof the bonde of Gods wrathe was spred out in this pore Realme of Fraunce, after suche a sorte, that it was thought that all was brought to an end. For there happened so great calamitie, pouertie and miserie, that there was neuer the like knowne by memoriall of time, of the like affliction, as well in humaine bodies, as in fruites and reuenues of the earth, for during the space of fiue whole yeares, which beganne the yeare. 1528. the time came into such a disorder, that the foure seasons left their natu-

The miserie of oure age.

The meruelous cõtagion of our tyme.

A famine, the yere 1578.

naturall course, and shewed themselues chaunged and altered among themselues: the Spring tyme being Harueſt, and the Harueſt the Spring time: the Sommer, in Winter, and the Winter in Sommer: but aboue all, the Sommer had such power, that it occupied the reigne and domination of the others, and specially againste his nature contrarie, so that in the dæpest colde of Winter, that is to wit, December, Januarie and Februarie, in the which times they ought to rest, die, leaue the ground, and giue it ouer to frosts, snowes and cold, it was so extreme hote, and the earth was so heated and burned, that it was a fearefull sight to see. For in fiue yeares there fell little frost that remayned aboue one day or twayne, so that this vnaccustomed great heat, maintained and nourished the vermine of the earth, as Todes, Frogs, Grashoppers, Caterpillers, and such like, in such quantitie, that the yong and tender corne was no sooner come forthe, and out of his blade, but that it

was

was eaten and deuoured, which was the cause that the corne that ought to multiplie, and haue many eares and stalkes of one roote, brought forth but one or two, and yet very barren, being full of Darnell and blastings, in such sort, that when it was gathered, the moste parte came not aboue the quantitie of the sowed seede, and many times lesse. And this famine lasted fiue yeares without ceasing, a thing so pitifull and myserable, that it is not possible for man to ymagine the like without seeing, whiche was the cause that a quarter of Wheat was solde at Lyonnois, Forests, Auergny, Bauionlois, Burgundie, Sauoye, Dolphinie, and many other places, for the summe of viiij. xvj. xviij. pounds Turnoys. And the poore people were afflicted wyth suche dearth and scarcitie so long a time, that a number of mischiefs and maledictions did folow. For the poore people that liued well inoughe of theyr rents and reuenues, were constrained to forsake al and aske their bread for Gods

ſake, and the number of poꝛe beggars did ſo encreaſe, that it was a pitifull ſight to ſee them in flockes harde to ouercome, and moꝛe daungerous to endure: foꝛ beſide the greate feare that men had to be robbed of them, the which extreme neceſſitie did conſtraine, there proceded a great ſtinking and infectious ſmell out of their bodies, foꝛ that they filled their bellyes with all kyndes of hearbes, good, naught, helthfull and venomous, ſo that ther was no herbes left in Gardens, that they myght come by, not ſo muche as the ſtalkes and rootes of Colewoꝛtes (of the which) they founde not the one halfe to ſuſtaine them. And when that there was no moꝛe to be had in Gardens, they had theyꝛ refuge to wilde herbes, not vſed, ſo that the moſte part of them, woulde ſeeth great kettles with Mallowes and other herbes, and ſo ſatiſfied themſelues as do hogs. But it was a greater wonder to ſee bꝛead made of chaffe, akoꝛnes, and of haye ſeede, the which the poꝛe were foꝛced to eate, by impa-

impacience and rage of hunger, and also remembring themselues, howe that hogs do delite to fede on Fearne rotes, they made breade thereof, deceyuing or beguiling the hogges of their fode and sustenãce. The which is inough to make vs knowe howe much our Lorde Gods wrath was against the filthe of our sin, seeing that he permitteth that men should be brought to suche necessitie, as to eate with the hogges, by the which meanes followed a number diseases, and the worlde fell into a greate feare, seeing a great bande or companie of menne, and women, yong and olde, goe shaking or trembling in the streates, the others hauing the skinne swollen lyke drummes, others lying halfe deade on the grounde drawing their last breath: and of such kynd of people were stables and barnes filled, others were so languishing, that of great paine, they could tell their necessitie, nor yet scant drawe their breath, but quiuered and shaked wyth their legs, rather seeming like to fancies

and dreames, than men. Besides al this the great compassion was to see a great company of poore mothers, bare, leane, and disfigured, compassed and charged with many yong children, the whiche by great distresse of famine, cryed out vnto their mothers for foode, the which beheld them so pitifully and dolefully, that it seemed to me the greatest pitie of al, hearing the anguishe and distresse of hearte that they shewed, by shedding abundance of teares, and pitifull loke. The sayde Paradin wryteth, to haue seene at a place called Louhans in Burgundie, a poore woman, the which by great meanes and importunitie had found the meanes to get a piece of bread, the which was sodenly snatched out of hir hand by a little childe of hirs, the whiche she gaue sucke to and held in hir armes, the which was scant a yeare olde, the mother had neuer seene it eate breade before, for the which she maruelled greatly, beholding hir little child, how it did eate the same brown breade that was hard and drye, with so great

great an appetite, that it was a straunge & maruellous thing to behold, for ỹ mother would haue gathered together the crums that fell from his mouth, but the child began to crie out, as though it had sustained some great wrong, for anger that he saw his mother gather togither the crums, as though he had ben afraide not to haue had inough. O eternall & almightie God, what image, what spectacle might there be founde any heart so void of humanity, that might not be moued thereby with cõpassion & pitie? The said Author reciteth yet, that in another village (not far distant from the before saide) were found two wom̃, the which not finding wherewithall to sustaine or slake their hunger, did eate and fill themselues with a venomous herbe named Scyla, being like Onyons, or wilde Lettuce, and not knowing the vertue nor propertie of the saide herbe, poysoned themselues, in such sort and maner that their fæte and hands became green like Lizardes skinnes, and the poyson

came forth vnder their nailes of their fingers, so that there was no remedie but that they died some after. Finallye, this miserie and calamitie being of a long and an intollerable time, the good husbandmen of the countries hauing lande, heritages and possessions, were constrained to haue their refuge to rich Merchantes, whereof some had hourded vp whole barnes full of corne, for to bye first of them, whilst that their monie lasted, and then afterwards was landes and heritages laid to gage, & solde wholy and at a smal price, of the which such was worth a hundreth pounds, for the which they had not ten, so great was the mischiefe, and yll lucke of this cursed auarice and vsuris, and yet it was not ynough that men were afflicted & scourged with the vehement yre and scourge of Gods wrath, by coniuration of al the elements, & almost of all the creatures, but that men also (their like) did afflict and persecute them. For these couetous rich men, seeing the time to succæde, as they

they did wish and desire, for to fyll their chests & coffers, did not faile to their occasion, they had Factors for their purpose, for to put to sale ẏ powre mẽs goods at their price, and at the worde of those that had corne, for the bying wherof the good people would leaue nothing vnsold euen to lay to gage their clothing, for to haue fode, and that which was worse, the most part sawe not that measured that they bought, and notwithstanding they were constrained to take it, such as pleased the seller, and to bye (as the prouerb goth) a pig in a poake. And I must here tel, ẏ there hath bene such a vsurer that hath had a piece of grounde for lesse than the writings haue coste at a Notaries hands. Those that haue made such rapines, know well that I speak truth. And after al these mischiefs, you should see nothing but good people driuen out of their houses and goods, they, their wiues and children, and then they died in hospitals, of the which, these false sellers are the murtherers, as if they had

cut their throtes, and they shall render and giue account before him, vnto whō nothing is hidden. We haue here made a long declaratiō of thæ scourges, with the which our God is wonted to waken his creatures, when that he seeleth them obstinate and wallowing in their sins, but this before is little, to the regard of other cruel diseases, with the which our life is threatned and besieged all oure dayes. Plinie and manye other Phisitions, Grekes and Arabians, haue written, that since two thousand yeare, they haue discouered more than thræ hundreth kinde of sicknesses, to the whiche the humaine bodies are subiect, without reckning those that daylie encrease. Among the which they make mention of some so cruell, that I cannot refer them without shame. I will leaue here to speake of ẏ vulgar & commō sort of diseases, whereas it behoueth sometimes to burne ẏ members with hote burning cathars, sawe asunder bones, take out the paine in the head, pull bowels out of

The diuersitie of diseases, wherwith man is afflicted.

of their bodies, as though there shoulde be made some Inuentarie & Anotamy. Others that haue bene made to keepe diets so straight, bicause of the furie of their disease (as Cornelius Celsus sheweth) that they haue bene constrained to drinke their owne vrin to quench their thirst, eat their plasters, for to moderat their hunger. Others being perswaded that they haue swallowed downe serpents, to the whiche there was no meanes of helpe, vntill that there hath bene liue serpents put into the Basen wherin they vomited, making them beleeue that they were come out of their bodies, as Alexander Tralianus sheweth, of the damsell that he healed by this meanes, ỹ which thought that she had swallowed downe a serpent in hir sleepe. Others, of the which their sickneſſe is so horrible and straũge, that they thought they were transformed into brute beastes, as he whom Galien maketh mention of, that thought verilye that he had bene transformed into a Cock, and that

he was among the Cockes daylie, and when that he did heare them crowe, he would counterfeit the like, and as they flap their wings when that they begin to sing, so woulde he do with his armes. Others that thought themselues to be turned into Wolues, and ceased not in the nights to runne by hilles, dales, desert places and fieldes, and counterfeited their howlings, with other Wolvish ieshes, and are tormented with this maladie, vntil that the sunne hath spred his beames on the earth. The Greekes call this kinde of maladie Lycantropeia, the whiche thing I thinke shoulde not seeme straunge or fabulous to those that haue red in holy scripture the pitifull Metamorphosie of Nabuchodonosor, who was trãsformed into an Ore, the space of seauen yeares, for to bring him to the knowledge of his God. And others, saith Galien, in the place before alleaged, ỹ thought thẽselues to be turned into earthen vessels, and went not out of the fields, & if that they saw a tre

Thoughe that abusedly the common state thinketh that this procedeth of some other thing.

or a wall, they ranne away, fearing leſt that they ſhould ſtrike againſt it, and ſo to be broke in pieces. Others that haue bene three yeres togither without ſlæpe or cloſing their eyes, as it happened to the good Mecenas. Others that are ſo oppreſſed with paine, that they beate their head againſt the walles, as it hath happened to a cunning man in our time named Angell Politian. Others that are cõſtrayned to eate ſerpents in their ſickneſſe, as the Leprous. Others, as it happened to the Philoſopher Pherecides, out of whoſe bodie proceded a great quantitie of ſerpents. Others in whoſe bodies there engẽdreth a great quãtitie of lice, by ẏ which they are in the end deuoured, without finding or inuẽting remedie therfore, ẏ which the Medicineres cal, ẏ louſie ſickneſſe. I could rehearſe among all theſe euils, other miſeries that man hath inuented of himſelfe for to ſhorten his life & the life of his neighbour, as thoughe thoſe that nature hath prepared for him, were not ſufficient, ſuch

A louſie ſickneſſe.

suche are the venoms and poysons the which he prepareth at this daye, so derterlye, that there is no more order of safetie, but to flie and forsake the companie of humaine creatures, and to goe into the wilderneſſe among the brute beastes, in whose company it is more sure than in the company of him that is yllwilling. Certaine auncient Authors as Orpheus, Orus, Medesius, Heliodorus and Aratus, haue shewed the composition of fiue hundreth sortes of venoms and poysons, and certaine others since their time haue encreased the nũber: but if they were liuing at this day, they woulde be counted foolish Asses, so much is our humaine malice burst out.

Diuers inuentions of venims & poisons.

During the olde time, they did help thẽselues with certaine Drugs, which are of their nature venomous, as Ptholomeus writeth, of that which he calleth Marmacica, the whiche is so contagious, that the weight of a wheate corne maketh a man die sodenly, & it is solde for a hundreth crownes the ounce, and so much

The poysons and venims inuented by men.

muche tribute payde hæ that bought it, and yet they had this consideration, to make them sweare that they shoulde not vse thereof in their Prouince, nor agaynst their frendes, but only againste straungers. But good God, the Diuell hathe so entred into men at this daye, and hath made them so cunning and apt in euill and mischiefe, that by the smell therof men are poysoned, as the experience was at Sienne. Another Florentine knight, after that he had pulled of his helmet for to take ayre, and to refresh him, an enimie of his rubbed him with a certayne poyson, whiche was the occasion that he died sodenly. Also in flames of torches, they can so well corrupt them, that their smell & smoke shal poyson men, in such sort, that many dare not light torches in nights for to cõduct thẽ, if ỹ they stand in feare of their enimie. As cõcerning meats & drinks empoysoned, that is a common practise, and as they say, the reuenge of kitchin maides. But I am ashamed for that I néeds must tell that

Ierome Cardan in his booke of subtility

Exclamation against the poisoners.

that which I haue red in a famous Author, that they haue founde the meanes in our age, to empoyson the Saddles of horses, bootes and spurs, also that which can not be pronounced without gricfe, for in touching the handes on of another yea, euen in letters and writings that are sent, the which being vncloſed, there is a little ſubtill vapor that ryſeth hye, and aſcendeth by litle into a mans braynes. They knowe the practiſe wherof Theophraſtus ſpeaketh, that the poyſon is ſometymes prepared after ſuche a ſort, that it killeth not but at the murtherers intentiõ, for if he wil, the partie ſhal liue iij. moneths. vj. moneths, a yeare, in ſuch ſort, that death commeth at the time of ỹ collection and gathering of the medicine or poyſon prepared. Furthermore, I haue vnderſtode of men worthy of fayth and credence, that they haue the ſubtilte to make it after ſuche a ſorte, that it ſhall not hurt but one mẽber, one arme, or one leg. The experience thereof hath bene ſene in a Fountaine empoyſoned

A ſubtil inuention of poiſoning.

beſide

beſide Rhine, neare to the Sea, the water whereof, cauſed the teeth to fall out of all thoſe that drunke of it in the campe of Germanie. Alſo things are come to ſuche deſolation, that they haue found the meanes to mingle poyſon with the Wafer or Communion breade, as I haue written in other places. Is not this a marueilous thing that Ierome Cardan writeth of a certaine inuention of Gray Friers that hath bene found in our yeares, of a Coller or Carcan which if the Creditor put it on the Debtors necke, it can not be taken awaye but of hym that put it on, and by ſuch miſchiefe one Zafaranus Citizen of Millaine, being ouercome by his Creditor, dyed, as Cardan witneſſeth. There reſteth nowe to ſhewe howe that man is afflicted by the foure elements, which are as witneſſes and miniſters of the vengeance and wrath of God againſt our ſinnes. What is there more neceſſarie for the lyfe of man than water? for there is neyther man nor beaſt that can liue without the

An Empe-ror empoi-ſoned with a wafer cake.

vſe

vse thereof, there is neyther herbe nor plant that can bring forth either sæde or fruite without water, without putting in account the profite and cõmoditie that it bringeth in this world. Seeing also that it is the most ancientest and mightiest element of all, as Plinie and Isidorus writeth, it ouerwhelmeth and deca-

Man afflicted by water.

eth mountains, she gouerneth the earth, quencheth the fyre, and conuerting into vapors, surpasseth the Region of the ayre, and afterwardes, discendeth for to engender and bring forth al things that are hid in the earth. And yet notwithstanding, what chastisements hath the antiquitie or former age tasted of the rigor of this element, when the great fall

The deluge.

of waters was, that couered al the earth when that the waynes of Heauen were opened, and that the water did surpasse or ouerwhelmed the most highest moũtaines the heigth of fiftene fadome, as

Genesis. 7

Moyses witnesseth in Genesis. How oftentimes hath Egypt bene ouerflowen, when that Nile deriued from his chanel:

howe

how many thousandes of men haue losse their liues, and haue bene deuoured of fishes. Greeke lande hath felt the furie of the waters, and can witnesse the same, when the great floude or deluge of waters did ouerrun the most part of Thessalie, the people beeing afrayde all to be drowned. What losse and harme receyued the Romaines, in the yeare a thousand, fiue hundreth, thirtie: by the swelling and ouerflowing of the floude of Tiber, the which did rise after such a sorte, that it ouerwhelmed houses, and highe toures in their citie, and besides the losse of Bridges that were broken, the losse of goods, golde, siluer, wine, corne, cloth of silke, oyles, woolles, and other moueables, to the value of three Millions of golde, there dyed more than three hundreth men, besides women and chyldren, which were drowned by violence of the waters of the sayde floud, as the Elders do write. Iasper Contarenus in his booke of the foure elementes wryteth, that in our time, Valencia a Citie in Spayne,

The foure elementes executors of Gods wrath.

with al the Citizens, wer almost drowned by a violent & an vnknown water, after such sorte, that if the Citizens had not sodainlye giuen succor in rampayring and fencing, there had bene no other hope of safegard. Without making mention of an infinite of other harmes and domages, that we haue receyued since this fiue or sixe thousande yeares that the worlde was created, of raines, hayles, frostes, snowes, and other like iniuries that depend of the rigor of thys element.

Man afflicted by fier.

What is there more wonderfull in nature than fier, by the benefite wherof all our meates are seasoned, the life of many things is, Metalles are mingled and made flexible, iron is daunted, made pliable and ouercõmed, the lime stones that we vse for ỹ plastring & trimming of our houses and edifices, are burned and softned in the bellie or middest of the earth, by his aide and help: and notwithstanding, howe many famous Cities haue bene fiered, burned & brought

to

to aſhes by the vertue of this element, the moſte auncienteſt witneſſe is in the holie ſcripture, of Sodome and Gomor, on the which our Lorde God poured or rained downe fire and brimſtone: and the laſt ſcourge and deſtruction of the vniuerſall world ſhal be executed by the furie of this element, as it is written by the prophets and Apoſtles. If that I would ſet out at large and by order, the proude Cities and Prouinces that haue bene burned in diuers places of the world, by the incurſion and inſurrection of the warre, but onely in our time, the Tragedie would be exceſſiue. But thoſe that are curious of ſuch thinges, let them read Strabo in his twelfth booke, & Ruffinus treating of Euſebius workes, and Annianus Marcellinus, where they ſhall finde alſo that the flames of fire proceeding from the toppes of hilles or mountaines, and other bowels of the earthe, haue burned manye townes with their inhabitantes. In the time of Lucius Tarcus, and Sextus Iulius the Conſuls, there Gen.ca.9:

Plinie. proceeded so great flame from two hils or mountaines, that all the townes and mountaines about them were burned, and many inhabitants burned and consumed by the force of the flames that came forth by great violence. I can in like case make mention of thunders and lightnings, and how many noble personages haue bene consumed and kylled by this kynde of sodaine death: as Zorastus King of the Bractians Captaine in the warre of Thebes: Aiax after the destruction of Troie: Anastasius the Emperor, when he had raigned.xxvij.yeres: Carius also and many other Kyngs and Emperors that haue taken their end by this kynd of death. The ayre is so requisite for the preseruation of our humanitie, that there is no lyuing beast that can haue life without the vse thereof. And yet notwithstanding, it is so pernicious to humaine kynde when it putrifieth and corrupteth, that the most part of pestilences before mentioned, take their originall and beginning, as from theyr be-

The misery of man by thũders lightnings & tẽpestes.

Man afflicted by the ayre.

verie Author. The earth that is ẏ most gentillest and tractablest of all the elements, which is our common mother of al, receiuing vs whē that we are borne, that nourisheth vs and sustaineth vs, and in the end receyueth vs into hir bowels as into a bed, and keepeth vs vntil the day that it pleaseth God to cal vs to appeare and come forth to his iudgement, and notwithstanding, it bringeth forth al the venoms and poysons, with ẏ which our life is dailye assaulted. And sometimes by these earthquakes & internall agitations, many townes haue bene weakned, and many thousands of men swallowed vp in these openings and earthquake. In the time that Mithridates raigned, the earth beganne to moue, and to shake, with suche a rigor and furie, that there were not only manye townes rased, but also there was aboue a hundreth thousand men swallowed and ouerwhelmed. In the time or raigne of Constantine, sonne to ẏ Emperor Constantine, there were suche a

Man afflicted by the earth.

number of townes ouerthrowen, and swallowed vp with their inhabitãtes in Asia by earthquakes, that the Historiographers had much to do to nũber thẽ. In the time of Isocrates and Plato, the concaues & bottoms of the earth did open in Europe, by suche vehemencie, that two great cities with their inhabitants were swallowed vp in a momẽt. There is not reade to our memorie, nor to the memorie of man, a more dredful earthquake, than that which happened in the raigne of Tiberius Cæsar, by the which, in the space of one night twelue Cities were swallowed vp with theyr goods and inhabitants, amõg the which Apolonia, Ephesia, Cæsarea, Philadelphia, & manye others be numbred. And yet it is a thing more to be maruelled at, and that turneth to more confusion, the pride and loftinesse of men, that the earth bringeth forth certaine little beastes, that oppresse and make war vpon him, yea, chase, exile and banishe him from his habitation and dwelling, the which

Man afflicted by earthquakes.

The little beasts war vpon man and encreaseth his miseries.

which maye be thought vntrue and fabulous, if it were not for the great nũber of Historians and writers ẏ which shew iust & true witnesse therof. Ælian writeth, ẏ there encreased or multiplied such a nũber of Rats in certaine places of Italie, that for ẏ destruction that they made to rootes of trees and herbes (for the which there was no remedie) caused such a famine to be, that the inhabitãts were constrayned to forsake their countrie. Marcus Varonus, one of the worthiest writers that euer writ in Latin, sayth, that in Spaine there was a great Borough, situated on a sandie grounde, that was so vndermined with Cunnies, that in the ende the inhabitants did forsake it, for feare to haue sunke into the holes or dennes of these little beasts, by whose meane it was at the last ouerthrowẽ. The same Author writeth, that there was a towne in Fraunce that was left vninhabited, bicause of ẏ multitude of frogs. In Affrica the like chaunce happened by Grashoppers. Theophrastus

maketh mentiō of a certaine Prouince that they cauſed the people to diſhabit. Plinie reciteth that there is a Prouince on the limits of Æthiopia, whereas the Antes and Scorpions with other vermin exiled the men that there did inhabit. The Flies cauſed the Pegarenſiās to depart out of their Country. The Aſpes chaſed the Ethiopiās. Athenor writeth that honie Bees and other flies chaſed out of a townes all the inhabitantes therof, & made their hiues in their houſes. What witneſſe of our humaine infirmitie is here declared in al theſe thinges? O what diſcipline or ſchole is this, for to teach man to know himſelf? what a maruell of the power of God is this toward his creatures? of whom the iudgementes are ſo terrible and fearefull, that as ſone as man thinketh to ſpread out his horns, or to riſe againſt his god, he can ſo well at the firſt bridle and pul down his boldneſſe and proude lokes, & ſo tame him, that not onely he doth ſend Heraulds and forerūners of his wrath, war,

war, famine & pestilence, but in abun-
ding, there is neither element, nor other
brutish creature, but that seeketh his de-
caye, euen to the little beasts, which are
as ministers and executors of his diuine
iustice, ỳ which is manifest, not only by
the witnessing of ỳ Heathen, but also by
holy Scripture, when that the Frogs &
Grashoppers did forsake their places,
for to ascende and come vp to the cham-
bers, and euẽ to the bed of the obstinate
Pharao. We haue here before shewed a
straunge philosophie of the miserie of
man. For if man were of yron, or as
hard as a Diamond, it is maruell howe
he can endure the one halfe of his life,
without being brused and broken, seing
the paines, anguishes, trauels and pas-
sions, that it behoueth him at all times
to sustain. Notwithstanding, what mis-
fortune so euer happẽ him, what charge
or burthen ỳ nature doth lay vpon him,
yet he cannot, nor wil not hũble himself
vnder ỳ mighty hand of God for to cary
his yoke, nor yet to know himself to be
such

Exod. 8. & 9. Cap.

such as he is. Therefore by good right doth the Lord God reproue him by his Prophet, ỹ he hath the forehed of braſſe, and the necke of yron, the which things being yll vnderſtanded of Plato and of Plinie, ſeeing the great gulfe of miſeries wherein man is plunged, euen from his birth, to his graue, hath called nature cruell and a vſureſſe, the which cauſeth ſo many intereſts to be payd to man, of his excellency and dignitie, that they haue eſtéemed ỹ brute beaſts more happier than man: but both the one and the other vnder this name of nature haue chalenged or complained on God of vniuſtice and crueltie. But to proue the contrary, al the euils, and this ſea of miſerie, wherewith man is charged, cōmeth not of the hatred of God, but of the malice and corruption of man who is the very Author of all his afflictions and calamities: for thinking to be equal with his God, he hath begonne to fal frō his nobleneſſe, and to deface the image of God grauen in him, and to chaunge

Eſay. 4.

it

it to the likeneſſe of a Diuell: and therfore is happened to him that which the Prophet Dauid ſaith, God hath called man to honor, yet he doth not conſider it, and therefore is compared to the beaſtes that periſh. Pſal. 49. Here you may ſee that his proudneſſe, arrogancie and boldeneſſe, hath bene the cauſe of al the ſores and maledictions of humaine kind. For yf it had not bene for the ambition and deſire to be great (of the firſt man) we had bin as the Aungels in heauen, ſuch as we ſhall be at the reſurrection, and crowned with honor and glory. And yet this is litle, as touching the paines and afflictions before mencioned, which are as a leaning ſtock to our bodies, but the diſeaſes of the ſpirit be much worſe, the which are muche more perillous than the afflictions of the body. For thoſe of the bodie, ſaith Plutarchus, do manifeſt and ſhewe out of themſelues, eyther by the yll colour of the face, or by the moouing of the thumbe, or els by ſome other meanes or gricke, and beyng knowen, the

Man afflicted by the maladies of the spirite.

the remedies are incontinēt sought for. But as touching the maladies of the spirite, he that is sicke, cannot iudge by signes or otherwise his griefe, for it is in the spirite, who can then giue iudgement? ¶ therfore the pacient not knowing his disease, seeketh not also for remedie Furthermore there is a greater abuse, for those that haue their bodies afflicted, we call them by the name of sicke: the whiche are tormented, as if they were persecuted with a frensie, we name them frantick: if they be pained in their ioints, we saye they haue the gout: if they shake, we say they haue the Palsey. But O immortal God, we do the contrary to the afflicted spirites, for those that are wrathfull, burne in their passion: those that wound one and kill another, we call them hardie and strong, ¶ we say that they esteme much honor and commendation: they that violate womē and virgins, we call that bearing of loue: those that are proude, and that seeke by al vnlawful meanes

to

to climbe vp to high dignities, we name them graue, honorable, men of good demeanor and ripe iudgement: those that are couetous, and that become ryche in shorte times, & that beguile their neyghbor by many subtilties & inuentions, we call this good husbandrie, & so forth, euen of al the rest. Here you may see how that we cloke all these things. Here you may see that this shadowing or cloaking of vice vnder the mantel of vertue, is cause of so many euils and mischiefes, as continually happen and fall vpon vs, making by the onely name, worthy of honor, the things that merite blame and dishonor, of the which the moste part of humaine spirits at this day are tormented and vexed, as we haue done those of the body: what eloquence or dignitie of worde might satisfie? what maiestie of sentences might comprehende them? for seeing that the worlde wherein wee are, is at this daye drowned in so many kynds of vices, that it seemeth to be properly the sinke whereas all the wickedneſſe

nesse of the former age hath bene emptied and poured. Beginne we of couetousnesse: who is it that euer saw it deeper rooted in all estates of the world, thā at this present: but what other thing are these Cities, Common welths, Prouinces and Kingdomes of this world, (if we will well consider it) but verie shoppes and storehouses of auarice and couetousnesse? This is the season that the Prophet Esay speaketh of, their land is full of siluer and golde, neither is there anye ende of their treasure. This is the world that ỹ Prophet did foreshew, they ioyne house to house, and lande to lande, as thoughe they themselues woulde alone dwell vpon the earth. And of this pestilēt roote of couetousnesse proceedeth as from their liuely Welspring, an infinite number of euils that are poured out on the earth, and spred through all the partes of the world. Of the originall of the most parte of warres, of the great effusion of bloud, with the which the earth is ouerflowen, of the murthers, treasons, sacrileges,

Esay. 2.

Against couetousnesse.

Esay. 5.

ledges, thefts, pilfreys, vsuries, fraudes forswearings, the corruption of witnesses, peruerting of iudgementes: from thence the subtilties and practises procéde, in corrupting one and poysoning another: from thence the immortalitie and lingring of proces to procede: to be short, from thence commeth all kinde of corruption and euill, and neuertheless, the vice and sinne of men are so familiar, that there can scant be founde any estate, but that therewith is polluted. Also the Ecclesiasticall sort, Iudas, and Simon Magus sowed the firste séde therof, the which hath so fructified since, that many others haue tasted and felt therof. At such time as the Church was poore, nédye, persecuted & scattered by the Tyrantes and Infidels, and that it was gouerned by poore fishermen, they nourished these poore, and suffered not that any one shoulde wante. But nowe that it is at the highest degrée of riches, and that it is gouerned by the greate Prelates, she hath no more care for the

mem-

members of Jesus Christ, by such sorte, that now we may see the streates full of poore beggars, bare naked, all clad with pouertie, with an infinite number of banished women, and driuen out of their countries, by the insurrection of warres, bearing their children in their armes. And in the meane time these Prelates keepe close the benefite of him that was crucified for them, and are intertayned in their pompe and deliciousnesse, the other sorte doe keepe it, and hourde it vp with such curiositie, that they make it their God, and will rather let a poore bodie dye at their gates, than to refreshe hym with a cup of water, in suche sort that I am ashamed to shewe or declare a historie almoste monstrous, of the couetousnesse of an Italian Prelate, named Angelot, which was a Cardinall, for he was so empoisoned with this cursed poison of auarice, that whē the horskeepers had giuen toward the night Otes to his horses, he woulde come into the stable by a priuy way alone, and without light

The monstrous couetousnes of a Prelate.

to

to steale or take awaye the Otes & Pro-
uander from his owne horses, and so
continued manie nightes, till the horse-
keper perceiuing his horses ware leane,
did hyde himselfe in the stable, and ta-
king my Lord with the maner, did giue
him so many strokes with ỳ Hay forke,
that he was faine to beare him into his
Chamber, for condigne or iust recom-
pence of his wicked and burning cou-
tousnesse. The which should seeme to be
a fable and ridiculous, but that Philel-
pheus and Iouian Pontanus in his booke
of Liberality, and many other sage wri-
ters make mention. Behold the fruits,
beholde the rewardes of thys cursed ri-
ches, the which is gathered togither
with many sharpe & bitter cares, and is
kept with continual feare, & then is left
with many sighes & teares: of the which
the auncient Romaines shoulde be good
and manifest witnesses, if we would
bring in their Authors, the which when
that their Common weale was gouer-
ned by pure rulers, it hath always pros-

pered, but since that she was swelled & puffed vp by the victories of hir Predecessors, as of the destruction of Corinth, of Achaia, of Antioche, of Fraunce, of Greece, of Italie, of Egypt & of Spaine, their Empire began to declyne: for their victories, prayes and spoyles, were the corrupting of good maners, and of their auncient institution & discipline, the occasion and originall of cruel wars, for that that coulde not be ouercommed by violence and force of armes, was vãquished by lecherie and superfluitie, in such sort that their ryches are reuenged against themselues, and to them is happened as to a clothe that engendreth his Moth, and to the corne that engendreth wormes that deuour it. The which the great King Salomon hauing well considered in himselfe, when that hee had heaped and gathered togither so much treasure, that his ryches exceeded the glory of all other Kings of the Earth, and that he had proued the benefits that procede of the goods of this worlde, he left vs his

iudge-

iudgement and aduise in writing, as followeth: I (sayth he) made gorgeous, Eccle. 2.
faire workes, and builded me houses, and planted Vineyardes: I made me Orchardes and Gardens of pleasure, and planted trées in thē of all maner fruites: I made Poles of water to water the grene and fruitfull trées withall: I bought seruantes and maidens and had a great houshold, as for cattel and shéepe I haue more substance of them than all they that were before me in Ierusalem: I gathered siluer and golde togither, euen a treasure of Kings and Landes: I prouided me singers and women which could play of Instrumentes to make me mirth and pastime: I gat me Psalteries and songs of Musicke, and I was greater and in more worshippe than all my predecessors in Ierusalem, thus my hart reioyced in all that I did, and this was the porcion of all my trauell. And when I considered all the workes that my hād had wrought, and all the labor that I had taken therein, loe all was but vanitie

and variation of minde, and nothing of any value vnder the Sunne. Harken now what the Prophet Baruch sayeth, whome we shall finde to be a more sharper Surgion against those that are so affectioned in their pompes and riches:

Baruch.3. Where are (sayth he) the Princes of the Heathen become, and such as ruled the beastes on earth, they that had their passime with the Fowles of the ayre, they that hoorded vp siluer and golde (wherein men trust so much) and made no end of their gathering? what is become of them that coyned siluer and were so carefull, and coulde not bryng theyr woorkes to passe? they be rooted oute and gone downe to hel, & other men are come vp in their steades. Leaue we therefore these olde couetous mē, ydolaters of their treasures, with the Patrocleus of Aristophanus, the Pigmalion of Vergill, the Polymnestor of Propertius, the Galeran of Martiall, with the couetous riche man mēcioned in holie Scripture: knowyng that the spirites of men which of nature

are

are diuine and celestiall, hath no porcio with golde and siluer, which is no other thing but the very mucke of the earth.

Let vs speake nowe of another vice which is called Enuie, the which as Aristippus doth affirme, is nert parent to the former, as the mother and the daughter, for the one engendreth the other. Howe manye afflicted soules are there with this maladie. The season is nowe come, that all ỹ world is no other thing, thã a very place of the enuious, it is the most auncientest and eldest of all, and notwithstanding it is the most practise of our age, and seemeth to returne to his first infancie: the experience of the first age was in Adam and the Serpent, in Abel and Caine, in Jacob and Esau, in Joseph and his brethren, in Saul and Dauid, in Achitophell and Thust, in Aman and Mardocheus, the whiche pursued not one another for the riches that they had, but for the enuy ỹ the one bare to the other: but that was little to that which daily is put in vre amõg the chi-

Enuy a malady of the spirite.

ſtians, for our worlde is ſo farre out of ſquare, that if there might be found one man amongſt vs, that had the beawtie of Abſalon, the ſtrength of Sampſon, the wiſedome of Salomon, the agilitie of Azael, the riches of Creſſus, the liberalitie of Alexander, the vigor and derteritie of Hector, the eloquence of Homer, the fortune of Auguſtus, the iuſtice of Traianus, the zeale of Cicero, he might be aſſured that he ſhuld not be adorned with ſo many graces, as purſued of a number of enuious. And this wicked vice cleaueth not onely to thoſe that enioy fortune meaſurably, but vnto the higheſt, and thoſe that are in the higheſt degree, for when they are at the moſte higheſt degree of Fortunes wheele, and when they think to be in peaceable poſſeſſion of the fauor of kings and of Princes, in the meane time the enimie ſhal cõſpire their death, and cauſe them to be diſdayned: and therefore the wiſe Emperoure Marcus Aurelius ſaide that Enuie was a Serpent ſo enuenomed, that there

was

was neuer mortal among the mortals, but that of hir teeth haue bene bitten, of hir clawes haue bene scratched, trodden vnder hir feete & empoysoned with hir poyso. I haue red (saith he) many bokes, Grekes, Latins, Hebrues & Chaldeys, I haue conferred with many wise men for to find a remedie against the enuious man, and for all this, I haue found no other meanes for to auoide Enuie, but to auoid fortune being prosperous. the reason is, for that we are the childrē of Enuy, being born in Enuy, & he that leaueth most goods, leaueth most Enuy: & for this cause the Elders cōseiled the rich ỹ they should not kepe them neare the poore, and the poore that they should not dwel neare the rich, for of the riches of ỹ riche groweth vp the seede of Enuy of the poore. I might here also make a long narratiō of the ambitiō and pride that reigneth this day amongst vs, for who euer saw the excessiue pompes in all estates, as we see at this present, so that we may well name our worlde, a

Ambition a maladie of the spirite.

worlde of Sattin, of Veluet, of Purple, and of Silke, of the whiche we take so much paine to decke this carin carcasse so curiously, and in the meane time we care not nor keepe no count if our poore Soule remain foule and ful of sores and woundes, and rent by a great many of enormious and heynous sinnes, with ỹ which it is cõpassed, but let vs beware after al these thinges that ỹ same happẽ not to vs which the Prophete did write against the women of Ierusalem, who after he had reproued their pride, their hie lokes vnshamefast, the mouing or rowling of their eyes, their tier of their heades. the measure of their goings, fa-tings or trippings, their chaines, Iuels, bracelets, girdels, eare rings & other fa-cions of their attier by too much vainglo-rie. It shal happẽ to you, saith the Lord of hostes, that in stead of perfumes and swẽte smell, you shall haue stincke: in steade of a girdle, a rope: in steade of curled haire, baldnesse: and the fairest yong mẽ amõg you shall passe thorow ỹ

edge

edge of the ſworꝺ, & the ſtrongeſt & hardieſt ſhalbe ſlain and die in the warres.

We may alſo adde another affliction of the ſpirite to the formcr, which is named Loue, but ſo contagious, that al the eſtates of the worlde do fæle it, an euill ſo peſtilẽt and venomous, that it plungeth and intermedleth among all ages indifferently, as all the diuels doe amõg all the Elementes without excepting perſons or qualitie of olde or yong, ſwliſhe or diſcrete, of fæble or ſtrong. And the greateſt pain in this malady is, that they become mad and out of their wits, if they be not wel treated and medcined at the firſt. And therefore it is that Paulus Ægineta in his thirde booke ordeyned to all thoſe ý are perſecuted of this furor of euill, a rule howe to liue. The which Ompercleus (following the coũſel of Plato) ordeined alſo, who made two kindes of furies, of the whiche he called one in Græke *Exotikon*, which ſignifieth in Latine Amatorium, and in Engliſhe Loue. I haue ſæne thoſe opened,

Loue is counted among the moſt grieuous maladies of the ſpirite.

that haue died of this maladie, that had their bowels shrunke, their poore heart all burned, their Liuer and Lightes all vaded and consumed, their Braines endomaged, and I thinke that their poore soule was burned by the vehement and excessiue heat that they did indure, whē that the rage of Loue had ouercomme them, and euen as the cure of this maladie is vncurable, also the originall is very doubtful to those that haue writtē. The Phisitions saye, that this rage of Loue that pressethso sore, and that is spred through the worlde, procœdeth of the correspondent qualitie of bloude, and that the complectiō engendreth the same mutuall loue: the Astrologians in like manner say that Loue procedeth, when that two meting haue one mind, or that they be chaunged in some other constellation, for they be constrained to loue togither. Other Philosophers haue said, that when we cast our sight vpon that which we desire, sodenly certaine spirits that are engendred of the moste

perfectest

perfectest part of bloud, proceedeth from ỹ heart of the partie which we do loue, and promtly ascendeth euen vp to the eyes, and afterwarde conuerteth into vapors inuisible, and entreth into oure eyes, which are bent to receiue them, euen so as in looking in a glasse ther remaineth therein some spotte by breathing, and so from the eyes it penetrateth to the heart, euen so by little and little it spreadeth al about, and therfore the miserable Louer being drawen to, by the new spirits, the which desire alwayes to ioyne and drawe neare, with their principall and naturall habitatiõ, is constreyned to mourne and lamente his lost libertie. Others after that they had studied all that euer they could therin, and not finding the spring and originall of this so furious an euil, haue said that Loue was one, I know not what, that came I know not how, and burned I know not how, a thing verie certain and true, for he that doeth consider, the gestes, facions of doing, countenances,

furies,

furies and Eclipſes of theſe poore paſſi-
oned, he woulde confeſſe, that he neuer
ſawe a more ſtranger Metamorphoſie,
or ſpectacle more ridiculous: ſodenlye
you ſhall ſée them drowned in teares,
making the aire to ſounde with their
cries, ſighes, plaints, murmurings and
imprecations: another time you ſhal ſée
them cold, frozen, & in a traunce, their
faces pale and chaunged: other times, if
ỹ they haue had any good lucke, or other
gentle entertainment of the thing that
they loue, you ſhall ſée thẽ gay, chearfull
and pleaſant, ſo that you woulde iudge
that they were chaũged into ſome other
forme: ſomtimes they loue to be ſolitary
and ſéeke ſecrete places, to ſpeake and
reaſon with themſelues: and ſometime
ye ſhal ſée them paſſe fiue or ſix times a
day through a ſtreet, for to ſpie whether
that they may haue any looke of the eye
of hir whom they loue: and in the mean
time the poore Pages and Merlets haue
their legs bruſed with running, their
armes broken with rubbing, ſponging,
bruſhing,

Geſts and countenãces ridiculous of Louers.

brushing, trimming and making cleane the Gentleman. And if that he chaunce to haue any sparke of ielosie, then they begin to rage, and the pacientes are in extræme perill, the force and violence of the maladie striueth against the nature, it is a Cartharre that burneth thē, there is no liue nor sensible part within them but that is grieued, and then if they be fearfull, they become franticke and hardie, there is neither Arte, inuētion, craft or conspiracie, but that cōmeth out: they be come Lycantropes, and goe all the night like raging wolues. And although the maladie of it selfe is fantastically ynough, yet according to the humor that she mēeteth, she worketh maruellous effectes, for if the Louer be poore, there is no office of humanitie, but that he sheweth it, euen to sacrifice, and to put him selfe in perill, if nēede shall require. If he be rich, his purse (as the Grækes terme it) is tyed with a Lēke blade, though he be couetous, he becōmeth then prodigal, there is no bagge that he will spare to

empty

emptye, ſo greate is the power of thys poyſon, the whiche hath moued Plautus to ſay, that Loue was the firſte inuenter of beggerie. If the Louer bée learned, and that his ſpirites be anye thing weakned, you ſhall ſée hym faygne a ſea of teares, a Lake of miſeries, to double hys playntes, accuſe the heauen, make an Anotomie of his hart, frieſe the Sõmer, burne the Winter, worſhippe, playe the Idolater, wonder, to faigne Paradiſe, to forge Hell, counterfet Siſiphus, play Tantalus, feygne Titius, with a thouſande other toyes. And if they be minded to exalt ỹ whiche they loue, then what is hir heaire but a beawtie: hir browes, arches: hir eyes, After gemells: hir lookes, lightnings: hir mouth, Coral: hir téeth, pearls of Orient: hir breath, balme, amber, and muſke: hir throte of ſnowe: hir necke of milke: the mountaynes or dugs that ſhée hath on hir breaſt, balles or apples of Aliblaſter. And generally all the reſt of the body is no other but a prodigalitie and treaſure of heauen and of a nature, which

Siſiphus that turned his rochet.

Tantalus that dyed for thirſt neare the waters.

Titi, of whõ the famyſhed Raué deuoured his heart.

ſhe

she hath reserued to please, or agrée in al perfection to the thing that they loue. Here you maye see howe thys cruell maladie of Loue tormenteth those that are attainted of this mortal poyson: and notwithstanding, there are so manye people, Nations and Prouinces, so charged with these furious assaultes, that if there were an armie made of al ỹ Louers that are in ỹ worlde, there is no Emperor nor Monarch, but woulde be afraide to see suche a number of foles in a companie. And neuertheless this pestilent euill, by custome it hath got so much on humaine kinde, that there can no remedie be founde, although that many medicins, Grekes and Arabians haue employed all their wit and policie for to remedy this passion. Samocratius, Nigideus, and Ouid haue written many great volumes of the remedie of Loue, by the whiche they shewe the remedies for others, but they can find no remedy for themselues, for that all thée died, pursued & destroyed, not for the harmes that

They that haue written the remedies of loue could not helpe themselues An example of a furious Loue

that they did at Rome, but for the Loues that they inuented. The Emperor Marcus Aurelius knowing that Faustine his wife loued a Ruffian, so that she was impacient, and was in perill of death for the furious desire that she had to haue him in hir possession, assembled a great many people learned, and of al faculties and sciences, to giue him counsell how to quench the burning heat that consumed hir by little and little. But after manye resolutions, certayne of hys Nobles counselled him to kill him whome his wife loued, and that one should giue hir secretly of his bloud to drinke, the which was promptlye executed. This remedie was great, for hir affection was quenched. And yet it was not of so great efficacie (as Iulius Capitolin writeth) but that Commodus, whome they engendred afterwardes, was bloudie and cruell, and was more lyke in conditions to the Ruffian, than to the father, and also was daily conuersant with the Ruffiãs, and delighted more in their companie than

The furious loue of Faustine, wife to the Emperor Marcus Aurelius: the childe had the like qualities.

Eutropeus in the life of Cõmodus.

than in the companie of others, so that it seemeth that the mothers passion was transported to the chylde. But this is little to that whiche I haue read in manye Histories, that things are come to such desolation, that when this foolishe frensie doth take holde of vs, it rendreth vs brutish and mad, as it hath bene manifestly and euidently shewed and seene in a yong Lad being of the highest kindred in Athens, and well knowne of all the Citizens of the Citie, the which hauing many times beholde a faire statue of Marble very excellentlye wrought, whiche was in a publicke place of Athens, he was so stricken with the loue of it, that he would neuer leese the sight of it, and alwayes remayned by it, embracing and kissing it, as if it had bene a lyuing soule. And when that he was out of his sight, he wepte and lamented so pitifully, that it woulde haue moued the most constantest to pitie, and in the ende this passion got so much power on him, and was brought to such extremity, The power of loue.

That he desired the Senatours to sell it him at what price they woulde, to the end that he might haue it to beare about with him, the which thing they woulde not graunte, for that it was a publike worke, and that their power and authoritie extended not so far: wherefore the yong mã caused to be made a rich crown of gold with other sumptuous ornamẽts and went to the Image, set the crowne on hir heade, and decked hir with precious vestmentes, and then began to call vpon hir and worshippe hir with suche ostentation and pertinacitie, that the common sort were ashamed of his foolish and ridiculous loue, so that they defẽded him to approche or resort to the Image anye more: so that the yongling seing himselfe to be depriued and kept backe from that which was more deare to him than his life, killed hymselfe. For the vertue of this passion is such, that after it hath entred into the heart of men, it walketh vncurable by the most liueliest and sensible partes of the bodye, and being

being in full possession of vs, she causeth an infinit number of teares and sighes to be poured oute, so that oftentimes it taketh away oure lyfe. The which the greate Philosopher Apolonus Thianeus confirmed to the Kyng of Babilon, who moste earnestly prayed him to shewe him the most greuous and cruellest torment that he might inuent by all the secretes of Philosophie, for to punish or chastice a yong Gentleman whom he had found a bed with one of his Damsels which he fauoured. The moste greatest torment, sayth the Philosopher, that I can shewe thee, and inuent for to punishe him, is that thou saue his life, for thou shalte see by little and little, the burning heate of loue to get so much on him, as it hathe already begon, that the torment that he shall endure wil be so great, that he shall not imagine nor finde remedy therfore: and he shall finde himselfe so stirred and prouoked wyth diuers cogitations and thoughtes, that he shall burne and consume in this flame as ỹ Butterflie doth

Ther is no martyrdome that may compare to Loue, as Apolonus Thianeus witnesseth

in a candell, in such sort that his life shall be no more life, but a very death, more crueller than if he passed throughe the hands of all the tyrants and tormenters of the worlde. Here is in sume the cause why I haue treated at large on thys passion of Loue, whiche is the whole decay of the most part of youth in our age, for haue they neuer so litle set their foote or minds on the plesures of this world, they prepare themselues to Loue: then youth, libertie, and riches, are the worst things in this worlde, and in those wicked occupations they lead without fruit the best part of their life. Then after this great sea of miseries with the which mã is as it were ouerwhelmed euẽ from his birth, age commeth on, and then when we ought to rest, the sores and dolours are renued, we must pay the rigorous vsuries and cruell interestes of all the faults and excesse that we haue made in our life, for the hearte is afflicted, the brain is troubled, the spirit languisheth, the breath stinketh, the face is withered, the

Loue the corruption of youth in our time.

Discourse of the mysterie of the aged.

the bodie is crooked, the nose dropping, the sight is troubled, the haires fall, the téeth are rotten: to be shorte, there is alwayes some lose nayle, and this bodie is a similitud of death, without putting in count many diseases of the spirit that age is subiect to. They are prompte to wrath, harde to appease, light of beliefe, forget oftentimes, prayse their Elders, and dispraysethe wise, they are sadde, melancholike, couetous, suspitious, and difficult: to be shorte, it is the retraite whereas are emptied and purged al the vices and vncleanneſſe of our age. The whiche being well considered by the Emperor Augustus, said, that whē men had liued fiftie yeares, they ought to die or desire to be killed, bicause that till that time was the pleasure of mannes felicity, and that which is more or aboue that age, passeth in sorow and grieuous sicknes vnsupportable, death of childrē, losse of goods, to burie his friendes, sustaine processe, paye debts, and in other infinit trauels, so that it were better to

Great mutations in age.

haue the eyes closed wayting for their graue, than to behold these thinges with their eyes in this crooked age, the which thing the Prophet foreseeing, cried out to God, saying, Lorde withdraw not thy hande from me when I am olde, or when that I am assailed of age. We haue now to my iudgement sufficientlye shewed the malediction and miseries wherein man is wrapped whilest he playeth his Tragedie in the circle of this worlde, but if his entrie be marueilous miserable, difficill, and perilous, no doubt his issue and departing is not lesse, and wherras we haue shewed manye straunge chil-dings and dreadfull: so is there also straunge sortes of death muche more horrible and wonderfull. This therfore is the laste seale and laste confirmation of all the actes & dædes of the infelicitie of oure life: after that man hath sighed and sorrowed all hys lyfe vnder the vnsupportable dædes & heauie burthens of all his euilles, he is forced to liue always in feare, waiting for death, and

The miseries of death.

oftentimes

oftentimes by vncredible torments. At the whiche the greate Doctor Saint Augustine marueling, setteth forth hys complaint to God after this sorte, O Lord after we haue sustained so manye miseries and afflictiõs, the vntollerable stroke of death commeth, that ranisheth thy creatures by infinite wayes and meanes, some he ouercommeth wyth Feuers or Agues, others by some extreame dolor, an other by hunger, an other by thirst, other by fier, others by water, others by iron, others by poyson, others by feare, others are smothered, others are choked, others are torne of wilde beasts, others deuoured of foules of the ayre, others are made meate for fishes, and others for wormes, and for al this man knoweth not his end, & when he thinketh himselfe most at rest, he falleth and perisheth. It is therefore the most dreadfullest of all dreadfull, & most terriblest of all terrible, when that the bodie separateth frõ the soule: but what spectacle is it to see in a bed him that is

August. Soli loquiorum the first boke, chap. 2.

A strauuge spectacle to see man at the point of death.

oppressed with the pangs of death, what shaking, what feare, what alteration and chaunging in all the bandes of nature, the fæte become colde, ỹ face pale, the eyes holow, the lips and the mouth to retire, the thombe to deminishe, the tongue wareth blacke, the tæth doe close, the breath faileth, the sweate colde appeareth by violence of the sickenesse, which is a certain token that nature is ouercome. Then whē it commeth to ỹ last galpe, or at the sorowful departure that the soule maketh frō his habitacle, all the vessels and bandes of nature are broken, without putting in count the furious assaultes that the diuelles and wicked spirites reare against vs when ỹ they are assured of our end, for there is no inuētion, craft, cōspiracie or practise but that is thē wrought for to bring vs into a presamption to haue liued well, & that our minde be fixed vpon that false opinion, and not on the mercie of Iesus Christ, or els laying before vs an infinit number of grieuous and enormeous

Violent temptations in death.

sinnes

ſinnes that we haue committed in oure life time, to the ende to bring vs in miſtruſt or diſpaire of Gods mercie, it is the howre, the moment and the point whereas Sathan doeth his power to ſtriue againſt God, for to let or hinder the ſaluation of mankinde: and he is more buſier in theſe latter days for that he knoweth that his time is but ſhort, & that the end of his kingdom is at hãd, & therfore he is the more enflamed, ſo that he doth practiſe that which he did when he knew that our ſauiour Jeſus Chriſt drue neare to the poſſeſſed of diuels, for he neuer rageth and tormenteth thoſe more cruelly, whõ he doth poſſeſſe, than when he knoweth that he muſt depart. For this cauſe it was, that the Prophet Dauid did lamẽt for his ſonne Abſalon ſo bitterly, ſaying, I woulde that I had died for thee my childe, knowing that he was wrapped with an infinit nũber of grieuous and enormious vices and ſinnes. Now whẽ that they haue paſſed that path, and diſgeſted this peare of an 2.Kings. 28.cha.

guishe, where is become that glorye: where are their pomps and triumphes: where are now their voluptequsnes and wantonnesse, where are their maiesties, their excellencies and holinesse: they are vanished as the shadow, saith the Psal. It is chaunced to them as to the garmēt that the wormes haue eaten, and as the woll that the Moth hath deuoured, saith the Prophet Esaye: they are become a pray for wormes and serpents. But let vs behold man when he is in his graue, who euer saw a monster more hideous, what is there more horrible and vile thā the deade creature, behold the holynesse, excellencie, maiestie and dignitie, couered with a lumpe of earth, here is he that was cherished, reuerenced and honoured, euen to kisse his fæte * handes, yet notwithstanding by a sodaine mutation he is become so abhominable, that all the faire and bewtifull Tombes of Marble and Alliblaster, all the faire statues or Images, Epitaphes and other funerall pompes, can not so well cloke

nor

nor hide them, but that it is well knowē that it is no other thing but a vile and stinking carin carcasse, and to them it happeneth as Salomon writeth in hys Wisedome. What hath it profited thē saith he, the pride and great abundance of riches: al these thinges are passed as a shadow, or as the Arrowe that is shot to the white, or as the smoke that is dispersed with the wind, or as the remembrance of an host that passeth by that is lodged for one day. Let vs leaue therfore thys bodie sleeping and resting in the earth as in a bed for a season, that is, the moste doubtfullest and perillousest act of all the humaine tragedie. It is that which Dauid feared so muche, that he prayed God not to enter into iudgement with his seruant. It behoueth that this creature appeare before the iudgement seate of God with such a terrour to those that consider it well, that there is no member but shaketh, it is the daye that the Prophet Esaye speaketh of, that the Lorde will come like a tempest, euery ones

The miserie of humain creatures whē that God shall appeare to iudgemēt.

ones heart shall fayle them, and all the
worlde astonied, and then the paines shal
be like the paine of a woman that tra-
Esay. 13. uelleth, this is the daye of the Lorde, he
shall come as one full of wrath and in-
dignation for to make the earth desert,
and rote out from thence the sinners:
the Sunne shall be darkened, and the
Planets shal bring forth no more light:
I wil trouble (sayth he) the firmament,
and the earth shal moue out of his place
because of the wrath & indignatiõ of the
Lord God. Yeare also ỹ words of our sa-
uiour Iesus Christ in Saint Mathew,
euen as the lightning that riseth in the
East and extendeth to the West, so shal
the comming of the sonne of man be, the
tribulation then shall be so great, as the
like hath not bene since the beginning
of the worlde vntill now, nor neuer shall
be the like, the Sunne shall be darkned,
and the Mone shall giue no more light,
the starres shall fall from Heauen, and
the waues of the sea shall rage, and men
shalbe amased with feare, and ỹ powers

of

of Heauen shall moue. Wo shall be in those dayes to them that are with child, and to them that giue sucke: but as the time of Noe was, so shall the comming of the sonne of man be, for as in the days before the floud, they did eate and drinke, marry and were married, euen vnto the daye that Noe entred into the Arke, and knewe nothing till the floud came and tok them all away: so shal the comming of the sonne of man be, and then shall all kindreds of the earth mourne, and shall hide themselues in dennes and caues in the mountaines, and shal say vnto them, fall vpon vs, and hyde vs from the face of him that sitteth on the throne.

Blow out the trumpet (saith the Prophet Joell) that all suche as dwell in the lande may tremble at it, for the daye of the Lord commeth, and is hard at hand, a darke daye, a glouming daye, a cloudie day, yea and a stormie daye, before hym shal be a consuming fire, and behind him a burning flame. His throne (sayth Daniell) was like the firie flame, and hys Ioel.2.cha. Dan.7.cha

wheeles

whæles as the burning fire, there drewe forth a fierie streame and went out from him, and then after this diuine erection of the wrath and indignation of God, the deade that are in the graues, Sepulchers, tombes and monumentes, vnderstanding his voyce, shall ryse and come forth, the bones and other partes shall finde out their ioints, for to ioyne againe togyther with the bodye, that the earth hath putrified and corrupted. All those that the beastes and other birdes of the ayre haue deuoured, al those that the sea hath swallowed vp, al those that are invapored in the ayre, al those that the fire hath consumed shal be reduced & brought to their former state. All the bloude that the thæues, pyrats, murtherers, tyrants and false Iudges haue vniustly shedde, shall then appeare before the maiestie of God, so that there shall not one drop of bloud be lost from the time of Abell that was the first murtherer of men, vntill the last of all, so that there shall not one haire perish. And if that were a cruell

Ephraim and hys prayers.

spectacle

spectacle or sight, to see the beastes forsake the earth, which is their proper element, flying the wrath and displeasure of God, and to enter into the Arche of Noe. How much more fearefull & dreadfull ought it to be to miserable sinners, to appeare before the diuine Iudge, where the bookes shall be opened, that is to say the enormious sinnes and offēces of our poore consciences shalbe then manifested and put in evidence. If that the vale of the Temple did breake, the earth quake, the Sunne darken and chaunge his Eclipse, for the wrong and iniurie that was done to Iesus Christ being on the Crosse, although in nothing he dyd offend, what countenance may poore sinners holde that haue offended him, blasphemed and provoked him diuers and innumerable tymes? If the only sight of an Angell did so effray, that wee coulde not suffer him (as Saint John doth witnesse,) who bicause he coulde not endure his brightnesse, fell downe as dead. And Elay was constrayned to saye, after the Angell

The terror of Gods iudgemēt, the which S. Ierome feared so much, that he thoght alwayes to vnderstād this voyce, aryse ye dead and come to your iudgement.

Apoc.1. Angels had appeared to him that all the bands of his body was losed with feare. Also the chyldrē of Israel had such great feare that they were constrayned to say, to Moses, speake thou to vs, and we will heare thee, for we cannot abide this voice Exod.20. that commeth from Heauen, the which maketh vs almost dye for feare, (and yet the Aungell spake vnto them graciously.) How shall then we poore sinners endure or abyde the voyce and shining of Gods Maiestie, being in his throne of Esay.1. cha glory, when he shal say that which Esay speaketh. Ah, I must ease me of my enimies, & auenge me on my aduersaries, my wrath shal be accomplyshed, and my furie shal cease. They shal know that I Ezech.5. which am the Lorde haue spoken in my zeale, and haue ceased my furie. I will come vpon them as a she Beare that is Osee.13. robbed of all hir Whelpes, and I will breake the stubborne heart of theirs. I haue holde my peace long and kepte silence. But beholde, I will crie out as a woman that trauileth, I will waste and consume

consume and drie vp their Riuers and waters, and turne their darkenesse into light, I haue called and they haue forsaken me, I haue stretched out my hande, and they haue not cared therefore, they haue despised my counsel and correction, and therefore I will laughe at their destruction, and will mocke them when their feare shal come vpon them, & when their paine and sorrow is at hand, they shall call but I will not aunswere, they shall seeke me, but they shall not finde me. And if the heauens are vncleane before him, and if he haue founde fault in his Angelles, what shall he finde to reforme in vs that are houses of earth, of which the foundation is dusse, and that are filled with iniquitie within our mothers wombe. And if the iuste are with great paine saued, what hope maye the wicked sinners haue, of which the number is so greate? For as the Scripture sheweth, that many are called, but fewe are chosen, and principally in the houre so perillous, where the deepest cogitati-

Esay.24. Prouerb. Iob.4. S.Peter.

ons of our heart shall be opened, and re-
uealed. It is the houre when that Mo-
narches, Kinges and Princes shall giue
account of the vnlawfull exactions that
they haue made on their subiectes, and of
the poore sheepe that they haue killed, in
steade of taking the fleece: and of the blod
that they haue wilfully and wrongfully
spilled. It is the houre wherin the Mer-
chauntes and suche as haue traded in the
circle of this world, that haue corrupted,
depraued and soulde by false weightes
and measures, shall render iust account
of the least fault that they haue commit-
ted. At that houre the couetous man and
the vsurer that haue beguiled some, and
vndone others, shall pay themselues the
cruell interestes of that which they haue
yll gotten. It is the houre whereas Ma-
gistrates and other wicked Iudges that
haue corrupted, violated and suspended
Iustice, shall be compelable of their cor-
ruptions and iniquities. It is the verie
houre wherin widdowes, orphanes and
other afflicted persons shall make their
complaints

complaints before God of the iniustice that hath bene shewed them. It is the houre wherein all Pastors and Prelats shall giue account of their flocke and of their doctrine, suche as they haue ministred vnto them be it good or euill. It is the houre wherin the wicked shal say repenting in themselues troubled with horrible feare: Beholde these the which in times past we had in diriſion, in infamie and reproch, estéeming them as foliſhe, and their life to be without honor, behold they are counted among the children of God, and their portion is among the Saincts. It is (saith S. Jerome) the houre wherein many foliſhe and dumbe persons, shall be more happier than the wiſe and eloquent, many Shepheardes and Carters shall be preferred before Philoſophers, many poore beggars before ryche Princes and Monarches, many simple and ignorant, before the wittie and subtile: the which being déeply wayed and conſidered by Saynct Auguſtine, sayde that fooles and simple witted men Sapien. 5.

The moſt greateſt miſerie of all other miſeries.

men ranished the heauens, and the wise with their wisedome were sunke downe to hell. Let vs therfore that are Christians looke to oure selues, and take hēde that we be not counted vnder the arest & sentence of the most greatest miserie of al the miseries of the worlde, and to the regarde of which, all the humaine calamities by vs shewed and vttered shalbe but voluptuousnesse and deliciousnesse: ỹ sentence of which I pretend to speake, is the same whiche is recited in S. Mathew the. xxv. chapter, wheras it is said: Go ye cursed into euerlasting fire where there is nothing but weeping and gnashing of teeth, whiche is prepared for the Diuell and his Angelles, before the beginning of the worlde, where they shall be tormented world without ende, and where they shal demaund death, but shall not find him, they shall desire to die, & death shal flie from thē.

S. Iohn.

Thus endeth the humaine miseries.

A discourse of the excellencie and dignitie of man,

composed in Latine, by Peter Bouaystuau, surnamed Lawney, borne in Britaine, and since drawē into french by himselfe, & now Englished by John Alday.

After that oure good God by a wonderful prouidence had created ỹ excellēt compasse or circle of thys world (visible) whiche is no other thing than a shop or storehouse, in the which shineth and are manifest, the bright beames of his sapiēce. Incōtinētly he placed therin Mā, made to his similitude & likenes, to the end ỹ he might be King, & Emperor of all that is contained in this vniuersall world, & that mā cōtemplating the excellencie of such a worke, might haue in admiratiō and

The excellencie of man is knowen in his creatiō. Man Emperor of the world.

& reuerẽce the head Author and Creator of him. Likewise to acknowledge the liberalitie and clemẽcie that he hathe vsed towardes him. Moreouer for the better shewing of the generositie & nobleneſſe of man, and howe that he was more agreable and fauourable to him than to all other thinges that he had created, and as it were acknowledging in him his proper figure and illustrious marke, keeping another order in his creation than in brute beaſtes and other thinges. For when that he was minded to create the
Gene. 1. light, he ſaid only, let ther be light made. and it was done: and when it came to the creation of darkeneſſe, by his commaũdement it darkned the ayre, & were ſeparated from the day: then he ſayd, let the earth bring forth liuing creatures according to his kinde, the which was done, and the earth began to bring forth all kinde of græne herbes: but when it came to the creation of man, he vſed an other more greater deliberation, shewing that he put to the hand to his chiefe

or head worke, and then he saide, let vs make man in our image after our likenesse, and let him haue rule of the fish of the sea, and fowle of the ayre, and cattel, and all the earth, and of euery creeping thing that creepeth vppon the earthe: shewing by this that this little lumpe of fleshe that he hath gathered and knit togither, surpassed in excellencie and dignitie all other creatures: besides thys, there is matter worthy of cōsideratiō in the creation of man, & that turneth to his great aduauntage and honor. For when that God created all other things that are conteyned in the foure elements, as fishes, plantes, fowles of the ayre, wormes, and generally all other beastes, he created the bodies and soules togyther (but not vnto man) but for ẏ better exalting of him and decking with honor, he hath formed and fashioned the bodie apart, to plant therein the soule by hys inspiration, ẏ which was not done without a cause, but for to instruct and shewe vs by this creation, that the soule that

The order that God kept in the creation of man.

Gene. 2.

he hath inspired to the bodie of man, is not taken of the earth or of the substãce of certain Elements, as certaine fonde, foolish, and frãticke Philosophers haue thought, some thinking that it is bloud, for that when all the bloud is come out by some open wound, or else by the heat of Feuers, and that it is all consumed, then our life faileth vs. Others thinke that it is a fier, for that the soule beyng in the bodie, the bodie is hot, and whẽ it is gone, ẏ body is colde. Others thought it to be winde, for that by taking of our breath, it seemeth we liue. Others in ercitation of the memorie, as Asclepiades. Others a harmony of the four Elemẽts, as Diarquus. Others, a subtil spirite dispersed all ouer the bodie, as Hippocratus. The others a heate, or hote cõplection as Galen. The others a spirite, as Zenocratus. Others, a perfection of the bodie. And others with more greater blasphemie, that there is no soule, & that our bodies haue their mouing of their nature as Crates, Thebanꝰ. Others ẏ we

Diuers Philosophers opinions as touching the soule.

are

are nourished in our mothers wõbe like ẏ plantes, as Cratipp°. Others also as Epicurus, ẏ it was not altogither vncorporall, but that it died as doth the bodie, with an infinite more of such like dreames & fables forged in Sathãs furnace, ẏ hath shadowed & blinded their eyes in their ignorãce & presumption, by a deceitfull shadow & false apparance, seasoned & dewed with certain swete words & darke sentẽces, shewing thẽselues by this meanes controllers of the hie misteries of God, as though whẽ that God created man and the world, he had communed and called them to be his beholders and counsellers. But we that are Christians, and nourished at a muche better schole, reiecting all these fonde, foolishe, and diuelish opinions, doe beleue that after that God had created mã of ẏ earth, he breathed into his nostrels the spirite of life, and man was made a liuing soule. Now therfore ye must not iudge nor thinke this to be a certaine blast or coling of a breath that proceded

from the mouth of God, for it is simple without composition or mixture, but as Moyses writeth in his booke of the creation of the worlde. Nowe therefore you may see here the creation of our soule to be heauenlye and deuine, and hathe no part with the body which is earthly, as they haue thought, but it serueth onely for anhabitatiō or tabernacle in ỹ which it behoueth him to dwell and remayne vntill it pleaseth the Lorde God to call him againe, as a Prince or an Emperor doth vnto him, whome he hath appointed in his garrison. And the cause why our god hath created vs of two substāces, the one terrestriall, and the other celestiall, is to this end, that if we begin to swell vp in pride, the vileneſſe of the creation of our bodie, which is but earth and ashes doe retain and keepe vs back. Likewise when man doth begin to murmur against his God, contemplating his miserie to the regarde of beastes, soderlye remembring the dignitie of hys soule, he being moued & rauished with a feruent

feruent desire to penetrate euen to the heauens, for to acknowledge his Creator. Which is in sume, that which I pretend to write at this present of the excellencie and creation of the soule, and of his faculties, knowing well that manye Authors, as Lactantius, Firmian, & Gregorie Nicenus haue bene verie diligent in setting forth such thinges. Also there are other graue Authores & others that haue exercised themselues in the like, Lanotius, Bartholomeus Facius, and aboue all other Theodoretus Bishop of Syria in his bookes of the nature of man, most learnedly translated out of Græke into French, and brought to light by Rouland Peter, being workes worthie of perpetuall praise. But as for me, it shall suffice some what to disgest of the miseries of man, of the which, it maye be I haue treted with a stile to tragicall, if I describe sincerely anye dignitie or excellencie of man, to the end to moderate the furor of our stile, and to cause them to knowe that thinke vs to be to sharpe

and

and seuere cẽsures of Gods woꝛks, what our iudgement is of the generositie of man, of whõ ẏ onlie spirite oꝛ soule is of moꝛe value, than al that that is counted oꝛ esteemed excellent in all other creatures, yea of moꝛe value than the earth and the firmament, oꝛ all that is contained in them. Furthermoꝛe, that this felicitie of eternal life, of the which we are assured by faith, is of so excellent and estimable value, that all mens tongues can not compꝛehend, noꝛ their thoughts and cogitations conceyue. Great theꝛefoꝛe is the testimonie of the dignitie of man, the which his creatoꝛ hath so much esteemed, that he descended from his eternitie, and came into the woꝛld, & hath taken our fleshly nature & become man. Moꝛeouer, his bountifull goodnesse hath bene so great towardes man, and hath so much loued him, (although he hath defaced the holy Image that shineth in him) that he hath offered him his hande, and hath made him an inheritoꝛ of his heauenly kingdome, as his pꝛoper and legiti-

legitimate childe, and hath put vnder his subiection al that he hath created vnder the circuite of the high heauens, also hath chosen him for his Temple and habitation, hath reueled vnto him his most secret and hid secrets, and finally he hath created all for the loue of this excellent and diuine animall: Of the whiche the Prophet Dauid marueling cryeth out, saying, O Lorde what is man that thou art so myndfull of him, eyther the son of man that thou so regardest him, if the elders in times past haue marueled at the handye worke of God in creating the worlde so fayre and so wonderfull, and how it can remayne so long and manye yeares in his firste forme, if they haue marueled at the force and strength of the earth the which doth not corrupt nor putrifie, although it hath borne and engendred so many things. Moreouer if that they haue marueled and wondered how the fountaines and welles haue alwayes cast forth their waters, and yet haue neuer ceased nor fayled since they S. Iohn. Chrisost.

were

were made, and how the sea hath retayned and receyued all the waters of many great Riuers and floudes without ouerflowing hir borders and limits. And if also they haue wondered how the Sun which seemeth to vs so little of figure cã be greater than the earth, if the ordinãce and excellencie of all these things hathe so much abashed and rauished in greate admiration, what might they imagine of him for the vse and seruage of whome they were created? In howe great reuerence oughte they to haue him whome our God hath so much praysed and estéemed that he hath chosen him chiefe Emperor of al the creatures visible? And frõ the houre of his byrth euen to his laste race dothe giue his Angelles charge of him, and they as faythfull ministers doe assist him, counsell, sauegarde, and defende him, as well from the inuasions of wicked spirites as of other snares of the flesh and the world. Furthermore he is endued with this excellent diuinitie, as to knowe and discerne present things,

Gene. 22.
Exod. 4.
Thobe. 3.
Heb. 1.

to

to remember things past, foresee and cõiecture things to come, to knowe the nature of things, to knowe and discerne vice from vertue, honestie from dishonestly, and after that he hath knowne the meaning, nature and resort of all that is contained in this worlde, he maketh an harmonious noyse, reioyceth and penetrateth euen to the heauens, he knoweth them and giueth resolution, sheweth by liuelye reason that the nature that is in him is no other thing than a fayre face and figure of GOD, or some booke or glasse full of diuinitie. And although his habitation be on the earth, yet notwithstanding he knoweth the course of the firmament by his vnderstanding, lykewise the depthe of the Sea, all thinges shine vnto hym, and although the Skye be of a marueilous & vncredible heigth, neuertheless he contemplateth them as though they were neare him. No darkenesse of the aire doth confound the intention of his mynde, the thicknesse of the earth dothe not let his affection, no pro-

found-

foundnesse of water can hinder his desire. In consideration whereof, Homer the great Græke Poete did name men Alphestas, which is as much to say, as venturers or finders out, for it is the only property of man to seeke out the cause of all things, and by suche diligence, the consummation of all Artes in the time of a thousande yeares hath bene founde out and consumed, as Varon writeth. Others haue named man Phos, that is to say, light, bicause of the vncredible desire that man hath naturally to knowe all things. The which hath caused many auncient Philosophers to think that the light was the verie perfection of oure soule, for that there is nothing that more hateth ignorance, & that hath it in more detestation than man: the whiche is so maruellous that he hath in him the spirite that is celestiall, the vertue of the starres, the influence of the Planets, the qualitie and propertie of the foure elements: finally, to whome all creatures of God, celestiall, Angelicke, and terrestriall,

Mercurius Trimigesteus.

strial, serue and obey. Of the which, certaine wise men of Ægypt haue presumed to call man God in earth, diuine and celestiall messanger of the Gods, Lorde of things inferior, familiar of superior, and finally miracle of nature, and that more is, for the better shewing of the nobleneſſe of man, sometimes his God descendeth into him doyng miracles which of himselfe he could not doe: as we haue read in historyes of Clazonmeus and of Aristeus, the whiche oftentimes departed out of their bodies and went here and there, and being returned, they shewed thinges vncredible, the whyche afterwards by experience was founde true. As one Cornelius a Priest sacred being at Padoua during the war betweene Cæsar and Pompei, was so rauished, that he counted al the order of the battell better than those that were present. Lykewyse Apolonius being in Ephesus, saiue and shewed that which happened to Nero in Rome: Socrates was founde rauished talking with his spirite, not seeing

The praise of man by the wise men of Ægypt.

nor knowing that which was done hard by him. In like maner Plato was euery day in a traunce certaine houres, in the which at the last he dyed. The Poets in their furie did write and shewe of things more diuine and heauenly, than humain and earthly, and after that this furie had left them, and that their spirite was forsaken of this diuinitie, they vnderstode not what they had writtẽ, nor the others also. The which maye be manyfested in Homer, the great Greeke Poet, that shall serue an example for all, who although that frõ his infancie was blinde, yet notwithstanding he hathe described and shewed of thinges so profounde and wonderfull, that some haue boldly written of him, that if all the wysedome of Poets wer laid togither, it would not be equall nor compare wyth that that shineth in his workes, nor he himselfe if he were aliue could make again that which he hath made. The which gyueth vs to vnderstande, that man is the very chiefe worke of God, who if we do well consi-

A praise of Homer.

der,

der, we shall finde that he is painted or drawne out with an other than a humaine pensil. The which thing the most part of the ancient Philosophers though they were neuer so subtile, haue not knowne, or else haue bene founde so beriable in that that concerneth his creation, that there is no hold to be taken of their writings. But laying them aside as they that doe but flote and waner in their sayings, and as they that fæde vs with an infinite number of dreames and illusiõs vnder the preteritie of their deceitful words and coloured language, who notwithstanding are constrained to wonder and marueil at the wisedome of the workmaister, if they will be vpright Iudges, and cast their sight on the wonderfull composition of our humaine body. For what is he, be he neuer so ignorant, that fæleth not shine some mark or beame of diuinitie in a mans heade, what excellencie and beautie is there in the head of this beaste, the whiche is the toure and rampire of reason and of sapi-

An error of the Philosophers in that that concerneth the creatiõ of man.

ence, of the which as of a fountaine proceedeth diuers operations of the memorie, the which bringeth forth so manye and diuers commodities. But who doth not maruell of the memorie: the which as Plato writeth, is the atturney that alwayes remaineth within the toure, the which keepeth and retayneth the things that sodenly passe, the office of whom is to conserue in his treasures, and receyue innumereble thinges, yea that differ, without confounding them, but confirming them in their partie, for to serue afterwarde, when that by a remembrance that whiche of long time it hath conceyued and gathered togither, and then is perceyued a knowledge of infinit things all disagreeing, the which are brought forthe in such an order, that they giue no let nor mutuall trouble. But what myracle is there in the inexplicable subtiltie of our eyes, ỹ which are placed in the most highest parte of the toure for to be beholders of things celestiall: the roundnesse of which representeth two precious

Description of the beune of más head.

A praise of the excellencie of the eyes.

stones

stones, to the ende that with a profound memorie it shoulde penetrate the Images of thinges set before, shining as a glasse, and they are moueable, to the end that they might turne here and there, being not constrayned to beholde that which might displease them, and they are adorned and decked with couers or liddes, which are as bulwarkes for to defend them from euill or noyance, aboue the which are the browes made like arches, for to shay and let the sweate and other superfluities, that they shoulde not offende nor hurt them. But what spectacle worthie of admiration doe we fynde in the nose, is it not a little wall reared for the defence of the eyes, and thoughe it be litle, it hath three offices appointed: one is to retire and lose the winde and breath; the other to smell: the other to the ende that by the holes and openings, the superfluities of the braine be clensed and pourged, and voyde as a chanell or sinke both the filth and water. But by what marueilous ordinance are ỹ lips

A prayse of the browes.

A praise of the nose.

Lactantius Firmian in his booke of the prayse of God.

placed, the which ſeeme to be ioyned and knit one to another, within the whyche the tongue is incloſed, the which by hys mouings cõuerteth ẏ voice into wordes, interpreteth & ſheweth the intention of the ſpirit. But who is it that marueileth not at this little morſell of fleſh that is not aboue three fingers broade, and that is almoſt the leaſt member of man, yet notwithſtanding it prayſeth God, and ſheweth and manifeſteth the beauties and perfections of that which God hath created: it diſputeth of the heauen and of the earth, and of that whiche is contayned in the foure elements, notwithſtanding, it can not alone fulfill the office of ſpeaking, if it haue no helpe of the teeth, the which is manifeſt to vs by yõg children the whiche begin not to ſpeake before they haue teeth, and olde men after they haue loſt them, ſtammer and can not bring forth their wordes, in ſuch ſort, that it ſeemeth that they are returned to their infancie, for they become childiſh. Furthermore (as Lactantius ſaithe) he hath

A prayſe of the tõgue.

Praiſe and vſage of the teeth.

hath created the chin, and set it out after so honest a forme, and hathe enriched it with a beard, for to cause vs to knowe the fruitfulnesse and maturitie of the bodie, the difference of the kinde, and ornament of the virilitie and strength. As touching the eares, they are not idle, they are placed in a place hie & eminent for to receiue the sounde that naturally is borne hie, they are open and not stopped, to the ende that the voice be caried by the secret trunkes retained and staid. Also he hath caused therein odoures and vncleannesse, that the little beastes or flies that will offend the hearing, might be therein snared and taken as in Birdlime. And yet the maruelleus worke of all these parts is nothing to that whiche followeth, if we will consider in generall all the proportion of the face, of the which dependeth two maruels: the first, that among all the men the whiche are almost infinit, all of them do so differ in the face that among so many thousande millions of men there can not be founde

Praise of the chin and of the beard.

Prayse of the eares.

two like, but that they are blemished by some markes and notes: the second, that nature hath made to humain creatures in so little a part as the face, a beautie so great, that sometimes we desire to die of our good willes, and gladly sacrifice oure selues for the beautie of some persones, and we are so stirred euen to become out of our wits, by the prickings and prouocations of this faire and beautifull face. In witnesse whereof I could bring forth an infinite number of worthy personages, as well auncient as moderne, which seemed to haue spoyled the firmament of his most richest treasures, for to paint out all the corners of the earth, and to exalt the memorie of them and their writings, vnder the only inuocation of this beautie, as thoughe thereon their whole glory and honor did depend. For the beames that proceadeth of thys resplendishing beautie, penitrateth euen to the most liuelieſt part of the soule, and maketh their force to be felt excessiuely of those that beholde it, the which

A praise of beautie as well of men as of women.

is

is the cause why the poore passioned haue brought theyr owne desires in seruitude, and rendred their poore soule martyred, obedient and handmaide, and almost trãsformeth thẽ (if it were possible) in the same beautie that they admit and loue. Moreouer, there is another miracle in the face, the which although it be not aboue the greatnesse of halfe a foote, notwithstanding in the least mutation or chaunging thereof appeareth the difference of men, ioyfull and sorowfull, of the hardie and the fearfull, of the angrie and of the pitifull, of the louer and of him that hateth, of him that liueth in hope, and he that is without hope, of the hole and of the sicke, of the lyuing and of the dead, with other infinite affections aswel of the body as of the soule. For this cause it is that this greate Philosopher Trimigisteus, after that hee had profoundlye plunged in the contemplation of humaine worke, cryed out saying: where is the painter so wel sorting his colours that could paint these faire eyes that are

Beautie hath moued many to write.

Ier. Cardan

Most learnedly trāslated by Monsieur du Prean my friend, of whome I followe the traduction as faithfull.

the windowes of all the bodie, and glasses of the soule? Who hath formed the lippes and the mouth, and knit togither sinewes? Who hath mingled the veines like water brookes, deuided all ouer the bodie, by the whiche, the humor and the bloud running into diuers parts deweth al. the members wyth hys iuices and liquors? Who hath made the bones, who hath knit and ioyned them togyther, the which as gardes and stayes doe retayne the thought? Who hath couered the flesh with so tender a skin, separated the fingars and their ioyntes one frō another? Who hath spred the largenesse of oure feete, whiche serueth for foundation to all the bodie? Who hath opened ẏ pipes and cundits? Who hath placed the stomacke, and imprinted in the heart thys pearlesse figure? who hath wouen togyther the threedes and rootes of ẏ Lights, and ingraued the Liuer? Who hath giuen to ẏ belly so large a compasse? Who is it that hath made ẏ most honorablest members to sight, and the soule and fil-

thie

thie ones hid and placed out of sighte. Behold (saith he) how many deuine workes are shewed in one only matter, what beautie there is in euery one of them, how they are equally compassed, and differing the one from the other in theyr offices and actions. Whō thinkest thou hath so formed & made them? who is the father & the mother, only God inuisible.

It seemeth nowe that we haue sufficientlye treated of humaine nature, there resteth nowe for the perfection of mans honor to shew that there is no Art nor science but that men haue excelled ech one in their degree, more or lesse according to the influēces and fauors that hath bene giuen them from heauen. I will leaue to speake here of liberal Arts, and generally of all disciplines, for to auoyde prolixitie, the originall and inuentiō of which is due to man, as to his souereigne Author. I will therfore shew certaine particular things, in euery one of which I will expresse what the dignitie and subtiltie of man is. How wonderfull

The Author prayseth man by force of armes.

derful should seeme to vs the magnanimitie and noble heart of Alexander, the which in his young and tender yeares lamented and wept bitterly, knowing that his father Philip had obtained victorie of diuers and sundrie battels; and after that he was demaunded of his gouernors from whence proceaded those teares with ỹ which his face was dewed and couered: for feare (said he) which I haue, that my father hauing ouercõme so manye people and nations, there is nothing left for me wherein I myght exercise this excessiue desire that I haue to fight and become partaker of his glorie. O what Miracle of generositie and manly courage was there in this childe, to whome afterwarde fortune succeded according to his desire, for before he was come to the age of thirtie yeares he had subdued so many Nations, that he fould nomore that did resist him in the world, so that he was constrained to go or trauell to the furthermost parts of Affrica by the desertes to trye hys strength a-

The noble hart of Alexãder in his youth.

gainst

gainſte wilde and bꝛute beaſts, ſoꝛ to ouercome them as well as men: the Hiſtoꝛiographers wꝛite of him, that he ſéeing himſelfe Monarche of all the woꝛld, remembꝛing with himſelfe that he had heard ſay of a Philoſopher named Democritus, that there were many woꝛlds, foꝛ the which cauſe he cauſed many Pioners and Artificers to dig and vndermine the ground, to the end that if there were anye other people founde, they might be bꝛought vnder his obedience. Alexander cauſed the earth to be digged to war againſt the Antipodes.

Likewiſe of Iulius Cæſar and Pompei, one of the which beſide the victoꝛies of ciuill warres, faught fyftie times in battell ranged, and fiue eleuen hundꝛeth, foure ſcoꝛe and twelue thouſand mẽ: the other beſides nine hundꝛeth and foꝛtie ſhippes that he had taken on the Sea, conquered and had victoꝛie of eight hundꝛeth ſeuentie ſix townes from the Alpes, to the furthermoſt part of Spayne. A praiſe of Cæſar and Pompei.

Let vs not leaue out the gloꝛye of Marcus Sergius, who after he had loſt his right hand, and receiued.xvij. wounds at diuers times, A praiſe of Sergius almoſte vncredible.

fought

fought afterwarde foure sundrie times with his left hande, and after he coulde not help himselfe therwith, he made him an hande of Iron, with the whiche he fought at the siege before Cremona, defended Playsance, and toke twelue places in Gaule. Let vs leaue speaking of armes, and come to Artes and sciences, that seeme to vs more vile and abiect, as Paynting, Caruing, Grauing, and suche like. Xeuxis a moste excellent Paynter counterfeited by his Arte a Vine full of Grapes, so subtillye wrought, that the Birdes that did flie in the ayre, woulde strike against it thinking there to fynde foode. And Appelles for the space of tenne yeares employed al his wit and pollicie, to paint an Image of Venus, the whiche was endued with so excellent beautie, that the yong men that stode beholding of it, became amorous, as thoughe it had bene some liue Image, and therefore by publike Edicte he was charged to keepe it secrete, for feare to allure the youth to corruption. Who is it that doth not marnell

The excellencie of man in paynting.

well of that whiche Pausanias a Greeke Historiographer writeth to haue bene formed and made in Heraclia a Prouince of Peloponensia by a certaine artificer, the which composed a brasen horse, hauing the tayle cut and deformed, and all the other parts of the body perfect, to the which notwithstanding the other horses sought to ioyne and couple, with suche an ardent desire and affection, that they brake oftentimes their bones with their often riding and horsing of him, and for all that they were beaten and driuen away, yet would they not from thence, but they would rage as if they had found a proude Mare. But what secret thing, what charme, or what hid vertue was there herein, which could constraine and force the brutish beasts to obey and loue a trunke of mettall voyde of feeling or vnderstanding? Plutarch exalting the excellencie of man, writeth that Archimedes did draw with one hand and with one corde or rope ouerthwart the market place of Siracusa, a great ship freigh-

The marvellous cunning of a man in fashioning a Brasen horse.

ted

led with marchandise, as if it had ben a horse that had bene led by the necke, and all by the Science Mathematicke, the whiche Baptist Leon one of the experteste men in our time, assured to doe, if anye great Lorde woulde furnish the thing. What miracle in nature may be founde more greater than this deuise of glasse that Sabor King of the Persians caused to be made: the which was so great, that he was set in a corner of the same as in the sphere or compasse of the earth, seeing vnder his feete the cloudes and starres that did ryse and lie downe, in such sorte that though he was mortall, he seemed to be aboue the heigthe and expectation of immortalitie. What thing more greater and diuiner? may be more marueilous, specially in the Kyng that ruled all the worlde, who after the possession of the Earth and the Sea, hee seemed to possesse the cloudes, the heauen and the habitation of God. But what Deitie or celestiall spirite might be hid in the statue or Image of Memon, the whiche

Cardanus.

A wonderfull Image.

euery

euery time, and neuertheleſſe man was the Author or Inuenter, as Strabo, and Cornelius Tacitus ſheweth. Who is it that woulde not be rauiſhed in admiration, if at any tyme he haue read that whyche the Hiſtorics make mention of a Doue of wood, compoſed by Architas, being made by certaine figures and proportions of Mathematicke, did flie in the ayre as other birdes: at the admiration of whych, Albert forged a braſen heade, the which could ſpeake plainely, as if it had bene a liuing ſoule encloſed therein. As in like caſe Galen an Author worthy of credēce writeth, that Archimedes forged a glaſſe that burned in the Sea the ſhips of his enimies, the which thing ſhoulde not ſeeme to vs ſtraunge, nor vncredible to thoſe that haue ſeene a Spanyarde which was in oure time, ſo cunning in the compoſition of glaſſes, that he made ſome representing two phiſnomies or faces, the one aliue, the other dead togither, a thing ſo ſtraunge to contemplate, that many ſage Philo-

Deuinitie of the ſpirit of certaine men.

Straunge glaſſes.

sophers not finding nor knowing ỹ reason, coulde no otherwise chuse but wonder at the worke and at the workemayster. There haue bene others as Ptolomeus maketh mention, that haue made suche straunge glasses, that in loking therein there would appeare so manye faces as there be houres in a day. Besides an infinite number of other thinges of mans inuention, the whiche for prolixitie I leaue out. We haue sufficiently shewed (to my iudgement) ỹ things most notable, that the antiquitie hathe had in great admiration in noble and cunning personages, the whiche by their doings haue shewed with what diuinitie and excellencie of spirite manne is endued. Now there resteth in few words to shew and make mentiõ of things of our time and of late yeares, to the ende that not leauing the glorye buryed in the darkenesse of obliuion, we giue not all the aduantage and preheminence to others, Among all the workes and doings of oure Elders and Auncestors, I can finde nothing

thing that may be equall or compare to the wonderfull Inuention, Utilitie and Dignitie of Printing, the which surmounteth all that the Antiquitie may conceyue or imagine of excellencie, knowing that it conserueth and kæpeth all the conceptions of our soules, it is the treasurer that doth immortalize the monuments of our spirites, and eternizeth worlde without end, and also bringeth to light the fruites of oure labors. And although somewhat may be added to all other Artes and humaine inuentions, yet this alone hath entred wyth such good hap and perfection into this worlde, that there cannot be added nor diminished any thing that doth not render it defectious and deformed: these effectes are so maruellous, and executed with suche celeritie and diligence, that one mã alone in one day wil print more letters, than the most prompteſt Scribe or Scriuener may write with pen in the space of one Moneth. Who is it therfore that doth not maruell at the barbarous-

A praise of the inuention of mé of our time

nesse and miserie of the Elders, the whiche as Strabo de situ orbis writeth, first did write in ashes, thē afterward in barks of trees, after that in stones, thē afterward in leues of Lawrel, thē in lead, cōsequently in Parchment, and finally in Paper. And as they were variable in their maner of writing, so vsed they diuers instruments: for vpon stones they did write with Iron, on leaues with pincers, on ashes with their fingar, on barkes with kniues, on parchmēt with canes, on paper with quilles. And firste they ynke was liquor of a certaine fish, afterward with ỹ iuice of Mulberies, after that with Chimney sout, & thē with Gaules, Gum and Copperas, the whiche I thought good to set forth to manifest and shew vnto you ỹ barbarous doings in the former age. Of the which Polydorus maketh mention, who in ỹ yere. 1453 founde out the right vse of Printing. I coulde in like case giue the second degree of prayse to those that haue inuented the vse of Gunnes and Munitions for war,

war, were it not that I haue shewed in my second booke of the miseries of man, that it bringeth more harme and detriment, than decoration and ornament to our humaine kind. And yet this is more miraculous, whiche Brasauolus hathe written, that an Artillerie man hathe founde in our time the inuentiō to make Gunponder that maketh no noyse in goyng out of the Gunnes mouth. Leue we therfore these thunders and rorynges of Iupiter, inuented by the Diuell for to spoyle humaine kinde, to the cunning and liuelynesse of spirit, of men of oure time, in the nunnber of whiche we maye put an Artificer of Italie that presented to the Prince of Vrbin a Ring for to put on his fingar, in the whiche was set a precious stone, wherein there was a Diall, the whiche beside the line that shewed the houres, gaue warning with a stroke vnto him that did weare it, of euerie houre. Who is it that doth not maruell of that that Ieromc Cardan, a Cardan.
man worthy of credence, being brought

vp in al erudition & learning, witnesseth to haue seen whilest he wrote his bookes. that a man publickely at Millan washed his face and his handes with molten Leade, hauing first washed them with a certaine other water: what miracle is this, that man shoulde expose his flesh, which is so tender and delicate, against ỹ furie of a mettall so hote? Now therfore there resteth no more in mã but to make himselfe immortal, seeing ỹ he hath foũd the meanes to expose hys naked members to the violence of fier. And if this seeme to vs wonderfull how he might resist the heate, yet thys is no lesse straunge of that whyche Alexander, and more than fiftie other Historiographes writeth, that in their time in Cicile there was a man that euery one named the fish Colas, the which from his infancie frequented and dwelled in the Sea, and there remained with suche obstinacie, that he became aquitall, and departed not from thence the most part of hys life, and sometimes he was the space of fiue

Man washeth hys face with melted mettell.

Alexander ab Alexandro.

Man aquitall.

fiue or six houres hid betweene two waters, so that no man might see or perceyue him, euen lyke a fish, and woulde remaine eight or ten days on the water, and not come out, and would enter into the vessels that he found on the sea, and would liue and eate with the Mariners, and then cast himselfe agayne into the sea, and sometimes he woulde come to shore, and he liued very old, leading this aquitall life, and confessed himselfe that when he was out of the water, he felt a great paine in the stomacke. Pontanus hath also written it. There resteth now nothing to man but to penetrate ỹ aire and the firmament to become familiar with them. And yet there was one Leonard Vincius the whiche hath sought out the Art of flying, and had almost luckely atchieued his effect, without putting in count the Histrians that we haue seene in our time flie on a rope in ỹayre, with such dexteritie and perill, that the verie eyes of Princes and great Lordes that beheld them were amazed, and could not

The art of flying lyke the Birds inuented by man.

abide to sée them. It is not therfore with out a cause that Mercuri° Trimigisteus describing the dignitie of man, and of the deuine celeritie of spirite with the which he is endued, said vnto his sonne Tatius, what doste thou thinke thou art, what treasure thinkest thou that thy members contain and kéepe, commaund thy soule to passe the Ocean sea, and it shalbe as much as thou hast commaunded, without passing out of his place, cõmaund it to flie to heauen, and it shal flie incontinently without the helpe of any wings, & also there shall be nothing that shall let or hinder his course, neither the burning heate of the sunne, neither the amplitude or spreading of the ayre, neyther the course nor reuolution of the heauens, nor of all the other clouds, but that it shall penetrate & passe forth. Furthermore, if thou art minded to surpasse al ỹ globes of the firmament, and sée what is there cõtained, it shal be likewise lawful for thée: sée then how great is the sodentie of ỹ soule, estéeme thy self immortal,

and

and that thou mayest comprehende all Arts and sciences, exalt thy selfe aboue all, and descend more deeper than the deepest, gather togither all the meaning of thy deedes, likewise of fier, of water, drinesse and moysture, be thou ouer all the parts of the worlde, in heauen, in earth, & in the Sea, dwell or inhabit out of the vessell of this bodie. Man therefore is a great miracle of nature, who although he be composed and made of a mortall nature: nevertheless the other is celestiall, and re[illegible]mbreth the gifts of grace, it despiseth [illegible]estriall things, and wisheth for heauenlye thinges, for bicause that the better parte feeleth to haue from thence his proper affinite, and naturall aliaunce. But if the soule or the reason which is a facultie and power of ỹ same, which can no more forsake it than the light or brightnesse doth ỹ sunne, might be seene openly and visibly, what miracle or straunge spectale might we see of hir maruellous effectes: but she is letted by ỹ bodie, and by the memorie, the which

The maruelleus beautie of the soule if it myght be seene openly.

Mercurius nameth tyrants and murtherers of the same, the which doe so let and hinder, that she can not shew hir deuine excellencie, vnlesse that by contemplation we separated oure selues and sequestrate from them. And thē when that she is separated from this burthen of the bodie, and almost putrified, it receyueth heauenly gifts, flieth vp to heauen, talketh with the Aungels, and penitrateth euen before the throne of Gods maiestie, and being enflamed with a deuine feruency, it bringeth forth things miraculous & almost vncredible. As we reade of Moyses after ỳ he was separated frō men, and was a certein time in ỳ desert of Ethiopia, his face did so shine that the children of Israel could not behold him. S. Paule was rauished to the third heauen. In like case Socrates sometimes as transfigured, did diligently and stedfastly beholde the sunne for the space of an houre. Alexander the greate, beeing on a time in extræme perill of his life in a certaine battell that he had in the Indies, being

Alexander in his anger semed

being without helpe or succor, he was in such an agonie that he swet pure bloude from his face and his bodie, so that it seemed to the Indians that he was all on a fierie flame, the which caused among thē such feare, that they were fain to forsake him and let him go. By this you maye see then, that sometimes the soule hath so much power ouer the bodie, the which is but the sepulchre wherin it is buried, that it is at libertie, and surmounteth our capacitie, and seeketh to see againe his first home, whiche is heauen, in such sort, that the body remaineth voyd of feeling or mouing. As S. Augustine reherseth of a Priest, the which so often as he would be in contemplation or praier, he would fall dowm as dead or in a traunce without breathing or anye feeling in him, so that what paine so euer was shewed him, he felt no harme at all, and after he was returned to himselfe, he woulde tell suche straunge thinges, that the assistantes woulde maruell to heare hym. Herodotus wryteth the lyke of a great

to be all on fier, and to cast foorth flames.

great Philosopher that was named Athæus, of whome he sheweth for a truthe the soule many tymes to forsake his bodie, & after it hath peregrinated or wandered throughe diuers countries and Regions, it shewed by order that whiche it had seene, the which was approued to be as true as thoughe it had bene present. The death of Iulian the Emperour was foreshewed him by a childe, who after he had loked in a glasse, shewed him of hys destruction, and howe his enimies were comming, & those that shoulde kill him, without hauing any knowledge or hearing any speake thereof. A certaine Philosopher did the like to Pompey, ỹ whiche shewed him in a glasse the order of his enimies readie to march in battel These are the effectes and power of the soule, the whiche sometimes being vnbounde from earthly bondes, is rauished in the contemplation of heauenly secretes, and doth vncredible, miraculous, monstruous and maruellous things, and that seene almost to fight with the nature,

which

which is the cause that for the most part ỳ vulgar sort referreth many things to the inuention of wicked spirits, ỳ which they ought to attribute to man, as his owne & proper heritage. It is of a truth that Leonard Pistoriensis did so well diet himselfe, that by little and little he abstayned from eating, but once a weeke. And yet this is but little to that which other writers do write of a man that was in the tyme of Bochas in base Almayne, that for ỳ space of .xxx. yeres toke no repast nor refectiõ by the mouth: the which thing should seeme vnto vs vncredible, without the confirmatiõ that we haue of an infinit nũber of witnesses, of ỳ which some of them haue written, and others haue seene with their eyes. Brother Nicolas of Saxonie a Swecian of Nation, the which remained or dwelled .xxij. yeares in the wilderneſſe, and continued in his abstinencie during his life, without giuing or ministring any foode or sustenance to his body. The whiche Damascenus proueth by many reasons maye be

The marueilous diet of man.

Rondelet in his history of fishes and many Elders.

An vncredible abstinencie.

possi-

possible and according to nature, seeing that many beastes and wormes are in the bowels of the earth, and remaine hid many Moneths and yeres without food. And at this daye it is sayde that the Scithians will continue twelue dayes without meat, being comforted with the vertue of a certaine hearbe that they kéepe enclosed in their mouth. Now what shal we séeke more in this creature of God that is wonderful reserued diuinitie, for if we should rehearse and declare all the singularities and excellencies that are manifested and shewed in him, of the which many writers make mention, I should occupie a large volume. Some by a hid, secret and diuine misterie, coulde not by no meanes be offended or grieued with any kynd of poyson or venom, as a king named Mithridates, who after that he was vanquished and ouercome by Pompei, choase rather to die, than to fall into the hands of his enimies, and for to rid his life toke diuers venoms and poisons, but after that he had tried & tasted all,

Mithridates coulde not dye by poyson.

al, he could find none of sufficient strēgth to ouercome him, for his own proper nature did keepe and preserue him against their power. So that seeing that by thys meanes he could not dispatch his life, he was constrained at the last to kill himselfe with a dagger. Galen the Prince of Medicines writeth that a mayd (named Napellus) was nourished with poyson in hir yong yeares to the which she was so wel accustomed, that the poyson did turn to hir nourishment, and did hir no harm, and yet those that lay with hir being only infected with hir breath, receyued sodaine death. Auicen writeth, that in his time he did see a man from whom all venomous beasts would flee, & if by chance any one had bitten him or touched him, they should strayghtwayes dye. Some whome the Greekes had named Ophirgenes, haue with onely touching healed the stinging of Serpents, and laying the hand on a body would drawe out the venom. As also do the Psiles and Marciens, a people of Affrica the Ambassadour of which

A maruell of má that resisted poison.

The Psiles and Marcians did vaunt that they could not be hurt wyth Serpents, the whiche the Romaines caused to be tryed in an Ambassador of theirs.

which named Exagon, beeing come to anunciate and shewe some thing to the Romaines, was put naked in a tunne full of Serpents, Vipers, Adders and other venomous beastes, for to trie whether that their sayings were true. But so sone as he was put therein, in steade of offēding or hurting him, they did lick and cherishe hym. To be short, there are found things so fantasticall and strange in man, that many elders after they had considered the meaning of all thynges, and finding nothing equall or to compare with the maruellous prouidence and industrie of man, would be called Gods, and worshipped and honored as a Deitie. Some haue bin so constant, that they did neuer laugh, as Marcus Crassus, for this cause he was named Agelaste, for that he was neuer seene laugh. Some haue neuer snorted nor routed, as Pomponius. Some haue neuer spit, as Antonius the second. Some haue neuer felt dolor nor paine in their bodie, as Pontanus writeth of himself, who sometimes

times would let himself fall, and yet felt no harme. Some haue had such a cleare sight, that they coulde see well fiftie or three score Leagues of, as Solin & Plinie write, of one that was named Strabon, the which in the time of open warre saw from a Promontorie of Cicill the ships to sayle from the Port of Carthage in Affrica, although it was aboue a hundreth thousand distance. Tiberius ỳ Emperour waking a certaine houre in the night, did see all things as well as by day. There are certaine men (as Plinie witnesseth) in the countrey of Cardulius, that will run as swift as Dogges, and go so fast a pace that it is impossible to take them, but only by sickneſſe & age. Quintus Curtius and many others write, that Alexander the greate was composed of such harmonie and temperance of humors, that his breath smelled naturally like Balme, also his sweat was so sweet that when his Pypes were open, they thought that he was all perfumed with perfumes: and that whyche is more

A marueil of the sight of an Emperour.

ſtrange and harde to beléeue, his bodye caſt ſuche a ſauor being deade, that one woulde haue iudged it full of Aromatical drugs or perfumes. Caius Cæſar was ſo good on horſebacke that he cauſed hys handes to be bounde behinde him, and it was a monſtrous thing to ſée and incredible to heare, that holding his knees cloſe to the horſe, wythout brydle and ſaddle, he would ſtaye and turne a horſe ſo lightly or nimbly as thoughe he had bene brydled, the which was in the time when he fauored Marius agaynſt Sylla. M. Paulus a Venetian reciteth that the Tartarians haue ſo muche power ouer ſpirites, and are ſo excellent in ſeeking the ſecretes of nature, that they cauſe darkeneſſe to come when they will, and that he being once cõpaſſed with théeues by this Arte, with great paine eſcapeth. Haitonus a man of ſingular doctrine and of great authoritie, is witneſſe of this in his Hiſtory of Sarmates, that the armie of the Tartarians almoſte ouercome or deſtroyed, was againe reſtored by

by the enchauntmente of a Standarde bearer, that causeth darkenesse to come vpon the campe of his enimies. I haue read in many ancient Historyes that the Ethiopians by the vertues and properties of certain herbes gathered in season doe drie the floudes and Riuers, and doe open all things that are shut. What shal we say more of the excellencie of man, there hath bene founde some so wonderfull in Musicke, that they chaunged the affections of those that did heare them, their iests and mouings, caused them to be ioyfull, sorowfull and bolde, according as they would adulciate or harden their noyse. Terpander and Metimeus, Empedocleus, Orpheus, and Emphion, haue bene so excellent in this Arte, that they healed in their time many that were franticke, mad, and possessed with spirites. Pithagoras by the perfection of this Arte so ravished the memorie of a yong man within few days, that he made him chaste, and caused him to forget the louing passions that tormented him con-

tinually. All the Greeke and Latin writers that haue treated of the gestes of Alexander, make mention of his Harper Thimotheus; who when hee was at a banket, playd an Alarum or assault, causing the King to forsake the banket, and take his armour, so that his spirites remayning banquished or ouercome, was constrained to obey to the harmonie that proceaded from the instrument. Agamemnon going to war against the Troians, not being very sure of the chastitie of his wife Clitemnestra, leste hir in the guarde and keping of an excellent Harper, who whē that he saw hir in hir amorous toyes, mittigated hir burning heate by the swetnesse of his instrument, in such sorte, that Egisthus could not obtayne his desire before that he had slaine the sayd Musition, which by his Art and Harmonie was so faithfull a keper and protector. Among these we may recite the great King Dauid, who by the vertue of his Harp did mollifie and appease the furie of King Saule when that the

wicked

wicked spirite did torment him, as it is most plainly shewed in the second booke of the Kings. To be short, and to set the last seale to the dignitie and excellencie of man, there is no part of him, but that there may be some fruite gathered to the vse of Phisicke, as Galien and many others write. A mans fasting spittle serueth against the biting of venomous beasts, and also killeth them, it helpeth the Opthalmistes: the filth of a mans eare called earewarc, being applied vnto our nostrels, serue in steade of dormitories, and prouoketh sleepe: Mans vrine or water is good against the dropsie, and for many other vses of Phisicke. The sweate of a man is excellent for to mitigate the Goute: the blood of a man being drunke hote healeth the passion of Loue, as Authors doe write of Faustine wife to Marcus Aurelius. The flesh embalmed is very soueraigne in many vsages of Phisick. Many auncient Phisitions of Græcia and Arabia haue vsed the marrow of our bones, the braynes

There is no part of man, but that there is some fruite drawen out to the vse of phisick.

Edoardus.

of men, and their bowels, yea euen the duste and ashes of mens bones, for to drinke them and cause thē to serue with marueilous effects to the vsage of Phisicke. Orpheus and Orchilaus healed the quinancie with humaine bloud: yea the filth of our nailes, as Plinie witnesseth dothe heale the Feuer, so that there is no member of a mans bodie, but that it is profitable, not so much as the sweate of a man, but that hath bene proued as Galen, writeth: also the breath of a man well tempered, comforteth greatlye the Leprosy, as in like case the excrements of man (the which can not be pronounced without shame) the which as Xenocrates sayeth, was vsed to the vse of auncient Phisicke, finding so many helthful and excellent remedies in man, that the antiquity pardoned no member, though it were neuer so abiect and vile for to draw out profit. Seeing then that man is so worthy and so excellent, so wonderful and celestial: Let vs therfore leaue hereafter to compare him to brute beastes.

Plinie.

The

The which although God hath prouided for thē all that for thē is needefull for the preseruatiō of their life, giuing to some, skin, others haire, aswell for to sustaine and endure the violence of the colde as other inclination of the ayre, and to others munimentes and defences for to repulse the exteriour enilles: to other lightnesse and swiftnesse to run & flie: to others subtilty to hide thēselues in dens and caues of the earth, to others fethers and wings that they maye hang in the ayre, to the ende to euitate the furie and rage of man, all the which things notwithstanding are of little value to the regard of man. For although he be created naked, and couered with so tender a skin, that quickely he is hurt, and receyueth harme, yet neuertheless that was not done without great prouidence. For knowing that he had to exercise his fansie and other interiour senses much more diligently than the brute beasts to serue afterward to the intellect, it was therfore necessarie that he singularly should

An answere to the obiections of humaine miseries.

Baptist Gelo traducted by Parc.

haue his Organs and instruments, by the whiche he doeth such operations of matter more delicate and light, and likewise the bloud more subtill and hote, knowing that the spirit followeth in his complections the temperature of the bodie. And if he had bene composed of rude and thick skin, so should he haue had the understanding blunt and brutishe, but man is created of a subtill and liuelye flesh, bicause of the spirite, which is liuely and subtill, for the better & more perfecter opening & knowing of things, The workmaister therefore is wonderfull, which hath not attributed to man certaine commodities as he hath done to beastes, knowing that his sapience and wisdome might render that whiche the condition of nature had denied him. For although he commeth forth naked on the earth, & without armour or defence, (the which chaunceth not to beastes that haue hornes, clawes, haire and shelles) it is for his grate profit and aduauntage, being armed with knowledge, and

endued

endued with reason, not outwarde but inwardly he: hath put his munition and defence, not in the bodie but in the spirite, in suche sort that there is neyther the greatnesse nor strength of wilde beastes, neyther their defence in their hornes, neither yet the great lumpe of flesshe nor bones with the which they are composed and made, may let that they be not tamed and made subiect vnder ỹ power and authoritie of man, for there is no beast be he neuer so fierce, hardie or stoute, but that trembleth sodenly when he seeth man, although they had neuer seene him before. And such grace succeedeth them by the vertue of the signacle and marke of God which is ingraued in them, the which the auncient Cabalists named Pahat in ỹ Hebrue tongue, with the which Adam our first father fortified liued being conuersant with the beastes, to whom he gaue the names, so ỹ he had got such authority and empire ouer thẽ that they knew him as their lord & soueraign maister, but after that he trãsgres-

sed, the deuine marke was effaced and abolished, not altogither, but for ỹ most part. Of the traces and foteskeps thereof we se yet certain sparks and beames shine in some vertuous men, who although they be in the wilderneſſe, & that they lodge and lie in the dens & caues of brute beasts, they feare thē nothing, but liue without feare with thē, as we reade in the holie scripture of Sampson, Dauid, Daniell among the Lions, Heliseus with the Beares, and S. Paule with the Vipers. There resteth nowe in fewe wordes to aunswere to the allegations that we haue made in our booke of humaine miseries, aswell of the vileneſſe of the nature (of the which mā was created) as of the condicion that is so tender and fraile, that in many things beastes doe ercell him. Shoulde we therefore be so mad, or dare we cōfesse that God hath shewed more fauor to other beastes than to man: no truly: for although he hath created him vile and abiect, as of a lump of earth, yet this in nothing doth dero-

The cause of humain miseries.

gate

gate his glory. For it is manifest that he hath not created man corruptible for default of a better, for by the creation of ỹ Sunne, the Mone & the starres, he hath shewed how he might haue created man of a thing more excellẽt, but he hath created him of the earth for to beate downe his pride and arrogancy, the which hath bene the cause of the ruine and destruction of al his posteritie, and that he must not only studie on earthly things as the brute beastes doe, that loke for no other felicitie but in this miserable world, but he must lift vp his eies to Heauen, knowing that there is his Father, his house and habitation, his place of rest, his heritage & eternall felicitie. Now as touching the miseries with the which he is charged and subiect, God in the beginning created him not subiect to such miseries, for God exalted him to the moste highest degree of all the dignities of the earth, and if he haue so many miseries as we haue before shewed, they are chaũced to him not since that he knew not himselfe,

himselfe, and since the time that he hathe strayed from the obedience and vocation to the which he was called, and if that he coulde haue kept and retained this excelent treasure, his God would haue preserued him in perpetuall felicitie. Neuertheleſſe, though God hath made him subiect to many miſeries, it is not for anye hatred that he bare vnto him, for he hath not pardoned his onely ſonne, for ỹ great loue he bare vnto man, but it is for his great profit that he hath created him ſuch, willing thereby to admoniſhe hym of hys ſinne, and to plucke out from hys heart that peſtilent roote of pride the which the Deuill hath planted for to hũble and kæpe him vnder his feare. Therfore this is the cauſe that man is ſubiect to ſo many miſeries, & is become mortall and corruptible. And if man therfore ſæing himſelfe ſo wicked and miſerable, be ſo proude and hie minded, what wold he be if he were immortall and incorruptible. And therefore God hath here ſhewed his wiſedome and ſapience in

Theodoret byſhop of Siria, in his bookes of the nature of man.

that

ȳ he hath made him subiect to corruption. Notwithstanding in this corruptible and mortall vessell of earth he hath kept so goodly a harmonie and countenance, that it is not possible to imagine or conceyue one more fairer. To the end therfore that in fewe wordes we may make generall conclusion of our worke: If we will consider man in the first estate that God created him, it is the chiefe & principal of Gods worke, to the end that in him he might be glorified as in the most noblest and excellentest of al his creatures. But if we consider him in the estate of the generall corruption spred all ouer the posteritie of Adam, wee shall see him nouseled in sinne, monstrous, fearefull, deformed, subiecte to a thousande incommodities, voide of beatitude, vnable, ignorant, variable, & an hypocrite. To be short, in steade of being Lorde of all creatures, he is become slaue to sinne in the which he is borne and conceyued. But if we will consider afterwarde as beeing made all new by the immortall seede of Conclusiō.

Gods

Gods worde, ye shall see him restored not only to all his first honors and goods, but much more greater, for there where as sinne is poured out for to let and hinder him, the grace of God is more abundantly poured out for to succor him, making him a new creature, as Saint Ambrose saith in the boke of the vocation and calling of the Gentiles, the. 3. chap. And S. Augustine in his boke of corruption and of grace. chap. 10. And as concerning vs, let vs do as Plato, knowing the goodnesse that GOD hath done to vs, let vs gyue him thankes in that we are borne men, not beastes, and if that we fynde anye thorns in this crooked life, that with ease we cannot disgest, & if we feele any sight in our soule, the which is hid in this body as in a graue, let vs endeuor our selues to goe into the holy Citie of Jerusalem, whereas we shall be exempt of hunger, colde, heate and thirste, and generally from all infirmities and teares, to the which this poore bodye, the which is but the Chariot whereunto the Soule is

drawne,

drawne, is subiecte, whileſt that he is in the Charter of this worlde, and then being in peaceable, immortall and eternal reſt endued with all glory, we enioy our firſt degrée and dignitie, from the which the Deuill oure deadely enimie hath chaſed and baniſhed vs.

Heauen

FINIS.

John Bull

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